Mashoor Waaqiaat Ki Haqeeqat

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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

Translitrators Note:

Assalamualaikum wa Rahmatullah,

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى اَشْرَفِ الْاَنْبِيَاءِ وَالْمُرْسَلِيْنَ. اَمَّا بَعْدُ!

Allah Ta'ala ka farman hai:

وَاَنْزَلَ اللّٰهُ عَلَيْكَ الْكِتٰبَ وَالْحِكْمَةَ.

Aur Allah Ne Aap Par Ye Kitaab Aur Hikmat Naazil Ki Hai.

(Surah-an-Nisa: 113)

Doosri jagah Alalh Ta'ala irshad hai:

اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لَحٰفِظُوْنَ.

Beshak Ham Hi Ne Ye Zikr (Quran Naazil Kiya Aur Beshak Ham Hi Iske Muhaafiz Hain.

(Surah-al-Hijr: 9)

Surah-al-Hijr ki is aayat ki tafseer karte hue Haafiz Salahuddin Yusuf ﷾ farmate hain: 'Alaawa azee'n Quran ko yaha'n 'Zikr' (naseehat) ke lafz se taabeer kiya hai, jisse ye maaloom hota hai ke Quran-e-Kareem ke ahle jahaan ke liye 'Zikr' (yaad-dahaani aur naseehat hone) ke pehlu ko, Nabi ﷺ ki seerat ke taabinda-nukhoosh[1] aur Aap ﷺ ke farmudaat[2] ko bhi mehfooz karke, qiyaamat tak ke liye baaqi rakha gaya hai. Goya Quran-e-Kareem aur Seerat-e-Nabai ﷺ ke hawaale se logo'n ko islam ki daawat dene ka raasta hamesha ke liye khula hua hai. Ye sharf aur mehfooziyat ka muqaam pichli kisi bhi Kitaab aur Rasool ko haasil nahi hua'. (Tafseer Ahsan-ul-Kalam)

Rasool Allah ﷺ ki sunnat ahadees-e-saheeha ki soorat mein mehfooz hai. Mohaddiseen ﷺ ne ahadees ko murattab karke azeem-ush-shaan kaam sar-anjaam diya. Sahihain ke alaawa doosri kutub-e-ahadees par mohaddiseen ne jirah kar ke ahadees ki sehat ko na sirf waazeh kiya balke doosre aimma-o-mohaddiseen ke aqwaal bhi likhe.

In sab koshisho'n ke bawujood muqarrireen ghalat-fehmi mein kai baar

[1] T: Nooraani/chamakdaar alaamaat, kaifiyat waaqiaat [RSB]

[2] T: (فَرْمُودات) Farmaya hua, irshaad, hukm [RKT]

aisi ahadees, aqwaal ya qisso'n ko apne bayanaat mein shaamil kar lete hain jin ka mauzoo aur man-ghadat hona waazeh taur par saabit ho chuka hai.

Unhi be-shumaar waaqiaat mein se kuch mashoor waaqiaat ko is kitaab mein shaamil kar ke un par tafseeli bahes ki gai hai, bataaya gaya hai ke kin wujuhaat ki binaa par in waaqiaat ko bayaan nahi kiya jaana chaahiye.

Tamaam qurani aayaat ko https://quran.ksu.edu.sa/ website se copy kiya gaya hai, ahadees, aasaar ke arbi matan ko urdu kitab mein dekh kar type kiya gaya hai. Double-check karne ke bawujood bashari taqaze ki wajah se agar kaheen ghalati nazar aajaae ya is roman transliteration ke mutaalliq koi mashwara ho to neeche maujood email par contact keejiye. rehan.hse@live.com

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Aapse darkhwaast hai ke is kitaab ko padhne ke baad doosro'n ke sawaab-e-jaariyat ki niyyat se saath zaroor shar ekeejiye.

Aakhir mein Allah se dua-go hoo'n un tamaam dosto'n ke liye jinho'n ne is kitaab ki taiyyaari mein mere saath kisi bhi qism ka taaoon kiya unhe duniya-o-aakhirat mein behtar badla ataa farma aur meri is koshish ko meri najaat ka sabab bana.

رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ الْسَّمِيْعُ الْعَلِيْمُ.

Duaaon ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia
April 24, 2024 – 15 Shawwal 1445

Taqdeem

اَلْحَمْدَ لِلّٰهِ رَبِّ الْعَالَمِيْن وَالْصَلٰوةُ وَالْسَّلاَمُ عَلٰى رَسُوْلِهِ الْأَمِيْن. اَمَّا بَعْدُ:

Irshad-e-Baari Ta'ala hai:

وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۗ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا ۚ (Surah-al-Hashr: 7)

Aur Rasool Tumhe'n Jo De Use Le Lo Aur Jisse Manaa Kare To Ruk Jaao.

Rasool Allah ﷺ jo ahkamaat diye hain aur jin baato'n se manaa farmaya, wo ummat-e-muslima ke paas saheeh ahadees ki soorat mein 'مِنْ و عَنْ'[3] maujood hai. Walhamdulillah

Ahle Sunant ke jaleel-ul-qadr Imam Abu Abdullah Muhammad bin Idrees ash-Shafai ؒ (d 204h) farmate hain: "Jab mere saamne Rasool Allah ﷺ ki koi saheeh hadees bayan k jaae aur main use na loo'n to logo! Gawaah raho ke meri aql zaael[4] ho chuki hai". (Manaaqib-ush-Shaafai lil Bayhaqi: V1 P474 [Sanad Saheeh])

Maaloom hua ke Imam Shafai ke nazdeek (baghaer sharai uzr) ke saheeh hadees par amal na karne waala shakhs paagal hai.

Jis tarah saheeh hadees hujjat hai usi tarah zaeef-o-mardood riwayaat se bachna bhi farz hai. Rasool Allah ﷺ ne farmaya: "Jis shakhs ne mujhse ek (1) hadees bayan ki aur wo jaanta hai ke ye riwayat jhooti hai to ye shakhs jhooto'n mein se ek (1), yaane kazzaab hai". (Saheeh Muslim: 1; Musnad Ali bin al-Jaad: 140)

Rasool Allah ﷺ ka mashoor mutawaatir[5] irshad hai ke jis shakhs ne mujh par aisi baat kahi jo maine nahi kahi to wo apna thikaana (jahnnum ki) aag mein bana le. (Saheeh Bukhari: 109)

Maaloom hua ke Nabi ﷺ par jhoot bolne waala shakhs jahannam mein jaaega. Is waeed mein apne par jhoot bolne waala aur aap ki taraf

[3] T: (مِن و عَن) Harf-ba-harf, mufassal, hoo-ba-hoo [RKT]
[4] T: (زَائِل) Door hone waala, mit jaane waala [RKT]
[5] (T: Aisi hadees jiske aise raawiyo'n ki jamat riwaayat karti ho, jiska jhoot par ekattha hona aqlan aur aadatan naa- mumkin ho. [RSB])

mansoob jhoot ko baghaer tardeed[6] ke logo'n tak pohonchaane waala dono yaksaa'n baraabar aur shareek hain.

In nusoos-e-sharaiya ki raushni mein har shakhs par zaroori hai ke Nabi-e-Kareem ﷺ ki taraf mansoob mauzoo, mardood aur zaeef riwayaat se kulli[7] ijtinaab[8] karte hue sirf wohi riwayaat bayan kare jo ba-lihaaz usool-e-hades saheeh ya hasan maqbool ho'n.

Imam Bukhari aur Imam Muslim ke sahihain mein tarz-e-amal se saabit hota hai ke ye dono jaleel-ul-qadr imam zaeef riwayaat ko fazaael mein bhi hujjat tasleem nahi karte the.

Tafseel ke liye dekhiye Muhammad Jamaluddin Qasmi ki kitab: "Qawaaid-ut-Tahadees Min Funoon Mustalah-al-Hadees". (P113)

Bahut se khateeb hazraat zaeef-o-mauzoo riwayaat fazaael ke parde mein be-dhadak aur maze le-le kar bayan karte rehte hain.

Biraadar Mohtaram Abul Asjad Muhammad Siddiq Raza Asari (حفظه الله) ne un logo'n ki sarkobi ke liye qalam uthaaya aur baaz mohaqqiqeen ki arbi tasaneef ko urdu ka jaama pehnaate[9] hue jaali, khud-saakhta, man-ghadat aur be-asl qisse-kahaniyo'n ka mudallal[10] radd kiya hai, jise ham ne kai aqsaat mein Mahnaama Al-Hadees, Hazro mein shaaya kiya aur ye silsila qaraeen mein be-had maqbool hua.

Mohtaram Abul Asjad Saahab ka ek (1) andaaz hai ke wo apne saamaeen ko baar-baar samjhaane ki koshish karte hain, ham ne baaz muqamaat ki islahaat[11] bhi kee'n, lekin aen-mumkin hai ke ab bhi kuch tasaamoh[12] reh gae ho'n. Nishandai par taba'-duwam[13] mein islaah kardi jaaegi. In sha Allah

Ab un ghaer-saabit qisso'n ko ma'-radd kitaabi shakl mein shaaya kiya

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[6] T: (تَرْدِيد) Radd, tod, kaat dena, mansookh karna [RKT]
[7] T: (كُلّی) Kul, poora, entire [RSB]
[8] T: Ehteraaz, pehlu-bachaana, parhez [RKT]
[9] T: (جامَه پَہْنانا) Tarteeb karna, soorat banana, tarjuma karna [RKT]
[10] T: (مُدَلَّل) Daleel se saabit kiya, jis par daleel qaaem ki gai ho, maaqool, theek, durust [RKT]
[11] T: (اِصْلاحات) Naqs, kharaabi ki durusti [RKT]
[12] T: (تَسامُحات) Is tarah bayan karna ke matlab saaf zaahir na ho [RKT]
[13] T: Second edition [RSB]

jaa raha hai. Allah Ta'ala se dua hai ke wo ise Biraadaram Muhammad Siddiq Raza (حفظه الله) aur tasneef-o-tabaa-at ke jumla mutaalliqeen ke liye zakheera-e-aakhirat banaae. (Aameen)

Haafiz Zubair Ali Zai
October 30, 2007

Maaroozaat-e-Mutarjim

اَلْحَمْدَ لِلّٰهِ رَبِّ الْعَالَمِيْن وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْأَنْبِيَاءِ وَالْمُرْسَلِيْنَ وَعَلٰى آله وَأَصْحَابِه أَجْمَعِيْن وَمَنْ تَبِعَهُمْ إِلٰى يَوْمِ الدِّيْن. أَمَّا بَعْد:

"Khabar" aur "Qubooliyat-e-khabar" se mutaalliq deen-e-fitrat islam ke ahkamaat kaafi waazeh hain. In ahkamaat ka taalluq har qism ki khabar ke saath hai. Lekin agar ham unhe'n taqseem karna chaahe'n to ye do (2) bade hisso'n mein taqseem ho sakti hain: Ek (1) deeni umoor se mutaalliq khabar aur doosri duniyawi umoor se mutaalliq phir deeni umoor se mutaalliq khabar ko taqseem kare'n to ek (1) khabar Allah Subhanahu wa Ta'ala aur uske Rasool ﷺ se mutaalliq doosri aap ke Sahaba ﷺ se mutaalliq aur teesri ulama-e-deen se mutaalliq khwah wo is ummat ke awwaleen logo'n mein se ho'n ya baad waalo'n mein se ho'n. Phir khabar ke saath-saath uske bayaan karne waale aur qubool karne waale bhi do (2) hisso'n mein taqseem hote hain:

Ek (1) wo jo khabar se mutaalliq ahkamaat ko malhooz rakhte hue use bayan karte hain, nez qubool ya radd karte hain. Doosre wo jo in ahkamaat se ghafla baratte hue khabar bayan karte hain, nez qubool ya radd karte hain. Phir unse baaz ke tarz-e-amal se you'n mehsoos hota hai ke goya wo sire se un ahkamaat ki paabandi ki zaroorat hi mehsoos nahi karte bil-khusoos jab wo unke khilaaf na ho balke muwaafiq ho. To phir wo haq-o-baatil, saheeh-o-ghalat, durust-o-khata ki tameez kiye baghaer har qism ki ratb-o-yaabis[14] bayan kar dete hain.

Phir is tabqa mein bhi do (2) qism ke log hain: Ek (1) wo jo jaante

[14] T: (رَطْب و یابِس) Bura-bhala, nek-o-badd, har baat [RKT]

boojhte aur ilm rakhne ke bawujood matlab baraari[15] ya mahez zeb-e-daastaan ke liye aisa karte hain, ya phir susti-o-kaahili ki bin par aur doosre wo log jo laa-ilmi ya kam-ilmi ki bina par aisa kar baethte hain.

Ham apni aur apne muslim bhaiyyo'n ki khar-khwaahi ke liye khabar-o-qubooliyat-e-khabar se mutaalliq Quran-o-Sunnat se chand ahkamaat pesh karte hain, taake log un par ghaur-o-fikr ke baad hattal-wasee[16] un par amal kare'n aur unki mukhaalifat se yaksar bache'n. Wa-billahit-taufeeq.

Allah Ta'ala ne farmaya:

Aye imaan waalo! Agar koi faasiq tumhare paas koi khabar lekar aae to acchi tarah tehqeeq kar liya karo (kahee'n) aisa na ho ke tum kisi qaum ko laa-ilmi ki wajah se nuqsaan pohonchaao, phir jo tum ne kiya us par naadim ho jaao.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟ أَن تُصِيبُوا۟ قَوْمًۢا بِجَهَٰلَةٍ فَتُصْبِحُوا۟ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ. (Surah-al-Hujuraat: 6)

Aur farmaya farmaya:

Aese gawaaho'n mein se jo tum ko pasand ho'n (yaane aadil gawaah).

مِمَّن تَرْضَوْنَ مِنَ ٱلشُّهَدَآءِ.
(Surah-al-Baqara: 282)

Imam Muslim ﵀ farmate hain:

Ahle Ilm ke nazdeek faasiq ki khabar ghaer-maqbool (mardood) hai, jaisa k uski gawaahi bil-ittifaaq mardood hai aur sunnat bhi is baat par dalaalat karti hai ke munkar riwayaat ka bayaan karna jaaez nahi hai, jis tarah Quran-e-Majeed is baat par dalaalat karta hai ke faasiq ki khabar motabar nahi.

خبر الفاسق غير مقبول عند أهل العلم، كما أن شهادته مردودة عند جميعهم ودلّت السنّة على نفي رواية المنكر من الأخبار كنحو دلالة القرآن على نفي خبر الفاسق.
(Muqaddama Saheeh Muslim: V1 P8)

Darul Uloom Deoband ke ustaz-e-hadees Saeed Ahmad Palanpuri

[15] T: (مَطْلَب بَرارى) Kaam nikaalna, haajat-rawaai, gainings ones desire or objective [RKT]
[16] T: (حَتّى الوُسْع) Jahaan tak ban pade [RKT]

Saahab likhte hain: “In aayato’n se saabit hua ke faasiq ki khabar ghaer-motabar hai aur ghaer-aadil ki shahaadat mardood hai, pas unki riwayaat bayan karna bhi jaaez nahi hai”. (Faiz-ul-Mun-im Sharah Muqaddama Muslim: P59)

Isi tarah kehte hain: “Jis tarah shahaadat ke motabar hone ke liye shaahid[17] ka aadil hona zaroori hai usi[18] tarah khabar ke motabar hone ke liye mukhbir (raawi) ka aadil hona zaroori hai. Chunache ulama ke nazdeek jis tarah faasiq ki shahaadat mardood hai uski khabar (riwayat) bhi ghaer-motabar hai. Lihaaza jin aayaat mein shahaadat ke qaabil-e-qubool hone ke liye shaahid ka marzi (aadil) hona shart kiya gaya hai, unse riwayat ke qaabil-e-qubool hone ke liye adaalat ke shart hone par istidlaal karna durust hai. Kyounke riwayat bhi ek (1) tarah ki shahaadat hai, pas jab duniyawi muamalaat ki gawaahi mein gawaah ka marzi (pasandida) hona zaroori hai to deeni muamalaat ki gawaahi mein yaane riwayat-e-hadees mein bhi raawi ka marzi hone zaroori hoga”. (Faiz-ul-Mu-im: P59)

Mughira bin Shu’ba ﷺ se riwayat hai ke Nabi ﷺ ne farmaya:

من حدّث عني بحديث يرى أنه كذب فهو أحد الكاذبين.
(Muqaddama Muslim: V1 P9)

Jo shakhs meri taraf koi hadees bayan karta hai, jiske mutaalliq uska gumaan hai ke ye jhoot hai to wo jhooto’n mein se ek (1) jhoota hai.

Syedna Anas bin Maalik ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

من تعمّد عليّ كذبا، فليبوّا مقعده من النار.

Jo koi jaan-boojh kar mujh par jhoot baandhe wo apna thikaana Jahannam mein banale. (Muqaddama Muslim: V1 P10)

Saeed Ahmad Paalanpuri Saahab likhte hain: “Rasool Allah ﷺ par kizb-bayaani is tarah hoti hai ke jo baat Aap ﷺ ne nahi farmaai uski nisbat aap ki taraf keejaae”. (Faiz-ul-Mun-im: P62)

[17] T: (شاہِد) Wo hadees jise ek (1) raawi ne doosre raawi muwaafiq riwayat kiya ho, mutaabe [RKT]

[18] Urdu mein us (اس) likha hai

Syedna Abu Qataada ﷺ se marwi hai farmate hain ke maine Rasool Allah ﷺ ko us mimbar par ye farmate hue suna:

فمن قال عنى فلا يقول إلا حقّا، ومن قال علي مالم اقل فليتبوّا مقعده من النار.

Jo meri taraf se koi baat kahe to wo saabit-shuda baat hi kahe, jisne mujhse (riwayat karte hue) aisi baat kahi jo maine nahi kahi to wo shakhs apna thikaana Jahannam mein banale.

(Al-Mustadrak lil Haakim: V1 P111; Sahaba IkramM: 35 [Sanad Hasan])

Is hadees se ye baat waazeh hai ke Nabi-e-Kareem ﷺ ne sirf 'saabit-shuda' hadees bayan karne ka hukm diya. Jo hadees saabit-shuda na ho uske bayan karne se mana farma diya. Zaeef riwayaat Rasool Allah ﷺ tak paaya-e-suboot ko nahi pohonchtee'n is liye un (ka bataur-e-hujjat) bayan karna durust nahi albatta ye waazeh karne ke liye ye 'saabit-shuda' ahadees nahi hain to ye mukhtalif-feeh amr nahi. Wallhu aalam

Ye to hue is khabar se mutaalliq dalaael jinka taalluq Rasool Allah ﷺ se hai, ab jo baate'n Sahaba Ikram ﷺ ya Aimma Ikraam se mutaalliq hain, unki taraf mansoob riwayaat aur hikayaat waghaera to is silsile mein arz hai ke choonke unka taalluq khabar se hai to khabar ke mutaalliq Quran-e-Majeed ki aayat guzar chuki hai ke wo bhi aadil shakhs hi se qubool ki jaaegi na ke faasiq se.

Doosri baat ye hai ke agar ham unke suboot ke tehqeeq kiye baghaer unhe'n aage bayan kar dete hain to Rasool Allah ﷺ ki is hadees ke zadd[19] mein aate hain ke jis mein aap ne farmaya:

كفى بالمرءِ كذباً يحدّث بكل ما سمع. (Muqaddama Muslim: V1 P10)

Aadmi ke jhoota hone ke liye itna hi kaafi hai wo har suni-sunaai baat bayan karde.

Choonke har suni-sunaai baat ka durust hona zaroori nahi to jo shakhs is hadees ko nazar-andaaz karke har suni-sunaai baat aage bayan kar deta hai to goya wo is hadees ke mutaabiq jhoota insaan hai aur jhoot kabeera gunaaho'n mein se hai. Allah aur uske Rasool ﷺ ne hame'n

[19] T: Maar, Chot, Nishana [FL]

usse mana farmaya hai. To khabar ke silsile mein tehqeeq suboot laazmi thehraata hai, agar is mein be-ehtiyaati barti jaae aur ghaflat se kaam lete hue har suni hui baat aage badhaadi jaae to phi raise kaam ka irtikaab hoga jisse Allah aur uske Rasool ﷺ ne mana farmaya hai.

Lihaaza Sahaba Ikraam رضي الله عنهم aur Aimma Ikraam رحمهم الله se mutaalliq 'khabar' ki bhi tehqeeq karni hogi us par bhi ghaur karna hoga ke jo baat unse mutaalliq ki jaa rahi hai, wo saabit-shuda hain. Waqiatan unho'n ne aisa kaha ya kiya hai ya mahez kisi faasiq ya khatakaar ne unki taraf ye baat ghad-di[20] hai ye unse mutaalliq bayan karne se ghalati ka shikaar hua hai. Agar in ahkamaat ka khayaal na rakha jaae un par amal na kiya jaae to un azeem hastiyo'n se mutaalliq baatil firqo'n ne jo jhooti baate'n ghad rakhi hain unka kis tarah se radd karenge. Bila-shubha is qism ki baate'n khwah unka taalluq imaniyaat se ho ya aamaal se ho ya akhlaqiyaat se aisi riwayaat ba-kasrat paai jaati hain ke jo qatan unke shayaan-e-shaan nahi. So ye baate'n aur unki tafseel sar-e-dast[21] hamara mauzoo nahi to ham unhe'n chand baato'n par iktifa[22] karte hue aage badhte hain aur is kitab-o-tarjuma se mutaalliq kuch arz karte hain.

Bahrain ke kaseer ut tasaneef Fazeelatush Shaikh Abu Abdur Rahman al-Fauzi (حفظه الله) ne 'Tabsarah Ooola al-Ahlaam Min Qasas Feeha Kalaam' ke unwaan se che (6) hisso'n mein zaeef, ghaer saabit-shuda aur mauzoo riwayaat ka ek (1) silsila pesh farmaya hai, har-ek hissa dus-dus (10-10) qisso'n par mushtamil hai, un mein se bahut se qisse khud hamare yahaa'n bhi darja-e-shehriyat ko pohonche hue hain. Ulama, khutba, waaizeen, aur aammat-un-naas unhe'n sunaate paae jaate hain, jabke ye paaya-suboot ko nahi pohonchte. Un mein se baaz to saraahatan Quran-o-Sunnat aur asl haqeeqat, nez saheeh aqaaed se mutasaadim[23] hain aur jin mein ba-zaahir aisi koi baat agar na bhi paai jaae to ye illat[24] zaroor paai jaati hai ke wo saabit-shuda nahi hain.

[20] T: Banana, waza karna, jhooti baat ya jhoota qissa banana [RKT]
[21] T: Fil-haal, fauran [FL Faarsi to Urdu]
[22] T: Kifaayat, qanaa-at, bas, kaafi [RKT]
[23] T: (مُتَصادِم) Ghaer-muwaafiq, takra jaane waala [RKT]
[24] T: (عِلّت) Wo cheez jo kisi doosri cheez ke wujood ka sabab ho, wajah, sabab [RKT]

Unka bayan karna guzishta dalaael ki roo se durust nahi.

Kuch arsa qabl raaqim-ul-huroof ko ye kitabche mile to dil mein khwahish paeda hui ke apne urdu-khwaa'n bhaiyo'n tak bhi use pohonchaya jaae taake wo bhi is silsila se mustafeed ho'n, baaz bhaiyo'n se us par mashwara talab kiya unho'n ne use saraaha aur ye kaam karne ka mashwara diya naa-cheez[25] ne is par kaam kiya. Jab pehle hisse ka tarjuma mukammal hua to apne mehboob Ustaz Mohtaram Fazilat-ush-Shaikh Haafiz Abu Tahir Zubair Ali Zai Saahab ﷾ 'من كل سوء و متّعنا بطول حياته' ki ijaazat se aapki khidmat mein arz kar diya.

Ye is naakaara par aap ke ehsaano'n mein se ek (1) mazeed ehsaan hai ke aapne uska mutaala-a farmaya. Phir na sirf ye ke use pasand farmaya balke apne intihaai ilmi-o-tehqeeqi muaqqar[26] risaala mahnaama 'Al-Hadees' mein qist-waar shaaya farmaya shuru kar diya. (fajazallahu khaira)

Is hausla-afzaai se hausla badha aur bande ne in tamaam hisso'n ka tarjuma mukammal kar diya.

'من لم يشكر الناس لم يشكر الله' ke pesh-e-nazar banda teh-dil se Ustaaz-e-giraami Fazeelat-ush-Shaikh Haafiz Zubair Ali Zai Saahab ka mashkoor hai ke aapne us par nazar-e-saani farmai. Neez, baaz muqamaat par 'tambeeh' ya 'tambeeh-e-baleegh' ke unwaan se faazil muallif se ikhtilaaf ya kisi ilmi-o-tehqeeqi nukta ka izaafa bhi farmaya hai.

Isi tarah apne pyaare dost Janab Maulana Bakhsh Baloch Saahab ka bhi mashkoor hoo'n ke aap hi ne is silsila ka juz chaar ta che (4-6) Bahrain se mangwa kar diya. Isi tarah mahnaama "Al-Hadees" Hazro ki poori team ka bhi mashkoor hoo'n. (فجزاهم الله خيرًا)

Tarjuma ke silsila mein arz hai ke banda ne lafzi tarjuma ke bajaae rawaa'n tarjuma ka andaaz apnaane ki koshish ki hai, nez hawaale ke silsile mein ikhtisaar ke pesh-e-nazar poori tarah se muallif ke usloob ki paerawi nahi ki kyounke muallif aksar kutub ke saath musannif ke

[25] T: (نَاچِيز) Adna, be-haqeeqat, haqeer, be-faaeda [RKT]
[26] T: (مُؤَقَّر) Qaabil-e-ehteraam, moazzaz, ba-waqaar [RKT]

naamo'n ka bhi zikr karte hain jabke maaroof kutub se mutaalliq hame'n uski zaroorat mehsoos nahi hui.

Chand-ek muqamaat par ibhaam[27] door karne ya baat mazeed waazeh karne ki gharz se maamooli izaafa bhi kiya hai lekin wo izaafa bil-umoom bain-ul-qauseen[28] hai. Neez, 'mutarjim' likh kar uski taraf ishaara bhi kar diya hai.

'Tambeeh' ya 'tambeeh-e-baleegh' ke unwaan se jo ibaarat bain-ul-qauseen paai jaati hai ye Ustaaz-ul-Mohtaram Haafiz Zubair Ali Zai Saahab ki wazaahate'n hain. Umooman uske aakhir mein bhi aap 'ز' 'ع' ya 'Zubair Ali Zai' likha paaenge.

'Arz-e-Mutarjim' ke unwaan se raaqim-ul-huroof ne baaz qasas mein un par daraayatan[29] kuch tabsara karne ki koshish ki hai. Is poore kaam ke dauraan jaha'n kahee'n bhanda se ghalatiyaa'n waaqe hui hain, banda Allah Subhanahu wa Ta'ala se maafi ka khwahastgaar[30] hai.

Is silsila ke tarjuma ke dauraan mein isi qism ke ek (1) aur silsila se aagaahi[31] hui jo dayaar-e-arab ki maaroof ilmi shakhsiyat Fazeelat-ush-Shaikh Abu Obaida Mashoor bin Hasan Aal Salmaan (حفظه الله) aur unke deegar ahle ilm saathiyo'n ne 'قصص لاتثبت' ke unwaan se pesh farmaya hai. Ye silsila bhi kaafi ilmi aur dilchasp maalumaat par mabni hai.

Allah Ta'ala Ustaz-ul-Mohtaram Fazeelat ush Shaikh Mubasshir Ahmad Rabbani (حفظه الله) ko jaza-e-khair de, aap ne hi hame'n isse aagaah farmaya nez ahqar ki bahut hi ziyaada hausla-afzaai aur intihaai shafqat-o-rafat[32] ka muaamala ikhtiyaar farmate hue bade hi jaame alfaaz mein kitab ke liye umda taqreez bhi raqm farmadi ye unki mushfiqaana[33] mohabbat-o-shafqat aur choto'n ki hausla-afzaai ka ahsan andaaz hai. Wa-garna[34] 'مَن آنَم که مَن دانَم'[35] khuloos-e-dil se dua

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[27] T: (اِبْہام) Shak-o-shubha, confustion, ambiguity [RKT]
[28] T: (قَوسَین) Bracket ke darmiyan [RSB]
[29] T: (دِرایَۃً) Aql-o-daanish ki raushni mein [RKT]
[30] T: (خواسْت گار) Darkhwaast dene waala, talabgaar, taalib ummeedwaar [RKT]
[31] T: (آگاہی) Aagaah karna, qabl az waqt muttala ya mutanabbe karna [RKT]
[32] T: (رأفت) Shafqat, meherbaani, nawaazish, rahmat ki shiddat [RKT]
[33] T: Hamdardaana, dostaana [FL]
[34] T: (وَگرنَہ) Warna, aur agar nahi to [RKT]

hai ke Allah Ta'ala aap ko edaa-e-deen[36] aur haasideen ke shar se mehfooz rakhe aap ka ilmi saaya ta-der hamare saro'n par qaaem rakhe, is silsila ka pehla juz. 'Ash Shaikh Yusuf Muhammad bin Ibrahim al-Ateeq' ka taiyyaar-karda hai aur doosra juz Ash-Shaikh Mashoor Hasan ka. In do (2) ajza mein baaz qasas aise hain jo Ash-Shaikh Fauzi ke silsila mein bhi aachuke hain. Choonke naa-cheez in dono silsilo'n ko ek (1) hi tasalsul mein pesh karne ki khwaahish rakhta hai to takraar se bachte hue ham ne wo qasas dobaara naql nahi kiye. Unke alaawa juz-e-awwal, duwam, har-do[37] ke baqiya tamaam qasas ka tarjuma pesh kar diya hai. 'قصص لاتثبت' ke ab tak aath (8) hisse chup chuke hain jin ka tarjuma in sha Allah jald hi hissa duwam ki shakl mein aap ke haatho'n mein hoga.

Aakhri Guzaarish: Ye qisse jin mein se bahut se qisse aksar hamare saamne bhi bayan hote hain, unki haqeeqat jaan lene ke baad agar aap kabhi kisi khateeb, waaiz aur mudarris waghaerahum ko un mein se koi qissa bayan karte sune'n to aisa hargiz na keejiyega ke aap darmiyan mein jhidakte hue unhe'n tok baethe'n aur na hi aisa ho ke aap apni ilmiyat jhaadte hue unhe'n jaahil saabit karne ki koshish karne lagenge, balke amr-bil-maaroof, naseehat-o-khair-khwaahi ka ahsan usloob ikhityaar karte hue intihaai narmi ke saath unke saamne is qissa ki ilmi haisiyat aur sanad se mutaalliq tehqeeq pesh kar de'n, taake baad mein kisi mauqa par wo khud hi apne mukhatibeen ke saamne uski haqeeqat ko waazeh farmade'n aur aainda aise ghaer-saabit qisse bayan karne se bachte rahe'n. (و باللّٰه التوفيق)

Aakhir mein 'Maktaba Islamiya' ke mudeer Mohtaram Sarwar Aasim Saahab (حفظه اللّٰه) ka shukriya ada karte hue apne maaruzaat[38] ka silsila khatm karta hoo'n Allah Ta'ala unhe'n jaza-e-khair ataa farmaae ke ahqar aise naaqis taalib-e-ilm ki is kaawish[39] ko apne idaara ke aala

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[35] T: (مَن آنَم كه مَن دانَم) Apne haal ko main aap hi khoob jaanta hoo'n ke kaisa hoo'n, jaisa main hoo'n use main hi samajhta hoo'n doosra nahi samajhta (taareef ke mauqa par bataur-e-inkisaar mustamal) [RKT]

[36] T: Deen ke dushman [RSB]

[37] T: (ہَر دو) Dono, dono ke dono [RKT]

[38] T: (مَعْرُوضات) Arz ki hui cheezen, guzarishaat, bayanaat [RKT]

[39] T: Talaash, justaju, khoj [FL]

meyaar ke mutaabiq kitaabi shakl mein aapke haatho'n tak pohonchaaya. Allah Ta'ala aap ke maktaba ko din dugni raat-chaugni mazeed taraqqi ataa farmaae. Mujhe naacheez ki khataao'n se dar-guzar farmaae. Aameen Ya Rabbul Aalameen.

Abul Asjad Muhammad Siddiq Raza

(January 9, 2007 – Karachi)

Mashoor Waaqiaat Ki Haqeeqat

Zaeef, Mauzoo, Aur Mardood Riwayaat Aur Unka Radd

Irshad-e-Baari Ta'ala hai:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحٰفِظُوْنَ. (Surah-al-Hijri: 9)

Beshak Ham Ne Is Zikr Ko Naazil Kiya Aur Ham Hi Uski Hifaazat Karne Waale Hain.

Ye waada-e-Ilaahi, Sunnat-e-Nabawi ﷺ ko bhi shaamil hai, is liye Sunnat Quran-e-Kareem (zikr) ke liye bayan-o-tafseer hai, aur sunnat ki shariyat mein bahut ziyaada qadr-o-manzilat hai. Pas sunnat ke amr ka iltizaam shariyat ka iltizaam hai. Allah Rabbul Aalameen ke is farman ki wajah se ke:

مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ ۚ

Jisne Rasool ﷺ Ki Itaa-at Ki Usne Allah Ki Itaaat Ki. (Surah an Nisa: 80)

Yaqeenan hawa-parast (ahle bidat) aur apne mazhab ke liye mutaassib baaz keena-parwar aur bimaar dil waalo'n ne aisi koshishe'n kee'n jo kisi bhi mohtaram insaan ke liye munaasib nahi ke wo Rasool Allah ﷺ ki taraf ghalat baate'n mansoob kare'n. Aise logo'n ke liye sakht waqeed hai ke Nabi-e-Kareem ﷺ ne farmaya:

من كذب علي متعمداً فليتبوأ مقعده من النار. (Bukhari: 107)

Jisne mujh par jaan-boojh kar jhoot bandha uska thikaana Jahannam hai.

Lekin Allah Subhanahu wa Ta'ala ne baaz ahle ilm ko ye taufeeq bakhshi ki wo shariyat-e-mutahhara se is qism ke logo'n ki daseesa-kaariyo'n[40] ko door kar de'n. Jo baaz logo'n ne Rasool Allah ﷺ par ghadi hain. To un ahle ilm ne saheeh aur zaeef ko waazeh kar diya, Allah ka ye waada poora hua aur sunnat mehfooz ho gai aur sunnat ki hifaazat se qurani ahkaam bhi mehfooz ho gae. (Talkhees-az-Muqaddama-tul-Kitaab)

[40] T: (دَسِیسَہ کاری) Daseesa-kaar ka ism-e-kaifiyat, fareb, dhoka [RKT]

Isi silsila mein Ash-Shaikh Abu Abdur Rahman Fauzi bin Abdullah bin Muhammad, Bahrain Bilaad-e-Arab ne ek (1) kitab Tabsarah Oolil Ahlaam Min Qasas Feeha Kalaam 'تبصرة أولى الأحلام من قصص فيها كلام' tarteeb di hai jis mein qissa-go logo'n ke man-ghadat waaqiaat ki haqeeqat waazeh ki gai hai, jiska tarjuma mohtaram janab Siddiq Raza Saahab ne kiya hai, Allah Ta'ala dono ko jaza-e-khair ataa farmaae. Aameen (Haafiz Nadeem Zaheer)

Pehla Qissa: Syedna Muaaz bin Jabal ﷺ Aur Ijtihaad Ka Qissa

Syedna Muaaz bin Jabal ﷺ ka qissa ke jab Rasool Allah ﷺ ne unhe'n Yemen bhejne ka iraada farmaya (To us waqt unse poocha):

كيف تقضي إذا عرض لك قضاء؟ قال: أقضي بكتاب الله قال: فإن لم تجد في كتاب الله؟ قال: فبسنة رسول الله صلى الله عليه وسلم قال: فإن لم تجد في سنة رسول الله ولا في كتاب الله؟ قال اجتهد رأي ولا آلوا، فضرب رسول الله صلى الله عليه وسلم صدره وقال: الحمد لله الذي وفق رسول الله لما يرضى رسول الله.

(Ye riwayat Munkar-o-Zaeef hai)

Jab aap ko koi qaziyya[41] pesh aaega to aap kis tarah faisla karenge? Arz kiya ke: Main kitabullah ke zariye faisla karunga. Farmaya: Agar aap kitabullah mein (is qaziya ka hal) na paae'n? To arz kiya ke main Allah ke Rasool ﷺ ki sunnat se faisla karunga, farmaya ke agar aap Sunnat-e-Rasool ﷺ mein bhi (uska hal) na paae'n? To arz kiya ke main apni raae se ijtihaad karunga, aur koi kotaahi nahi karunga, us par Rasool Allah ne unke seene par (apna baa-barkat haath) maara aur farmaya: Allah ka shukr hai jisne Allah ke Rasool ﷺ ke qaasid ko is baat ki taufeeq marhammat farmaai jis par Allah ka Rasool ﷺ raazi hai.

Takhreej: Is riwayat ko Abu Dawood ne apni Sunan (V3 P303 H3592-3593); Tirmizi ne apni Sunan (V3 P607 H1327-1328) Ahmad ne Musnad (V5 P230 H32007), aur Bayhaqi ne Sunan Kubra (V10 P114) aur Al-Mudkhal (P208-209 H256) Abu Dawood at Tayaalsi ne Musnad (P76 H559) Daarmi ne Sunan (V1 P60 H170) Ibne Hazam ne Al-Ahkaam (V6

[41] T: (قَضِيّه) Muaamala, hukm, khabar [RKT]

P200) Baghwi ne Sharah as Sunnah mein taaleeqan[42] (V1 P116 H2509) Ibne Abi Shaiba ne Al-Musannaf (V7 P239 H202978) Aur Jozqaani ne Al-Abaateel (V1 P105-106 H101) aur Abd bin Humaid ne Al-Muntakhab (P72 H124) Aur Ibnul Jauzi ne Al-Ilal-al-Mutanaahiya (V2 P758 H1264), Khateeb Baghdadi ne Al-Faqeeh wal Mutafaqqih (V1 P155, 188, 189), Al-Uqaili ne Az Zuafa-ul-Kabeer (V1 P215 H262) Tabarani ne Al-Mojam-ul-Kabeer (V20 P170 H362) aur Al-Mizzi ne Tehzeeb-ul-Kamaal (V1 P217 al-makhtoot) Aur Ibne Abdul Bar ne Jaame Bayan-ul-Ilm (P359, 360) aur (Muhammad bin Khalf) Wakee ne Akhbar-al-Qazaa (V1 P97-98) Aur Ibne Saad ne At-Tabaqaat-ul-Kubra (V2 P347-348) mein mutaaddid (bahut se) turq se bayan kiya ke:

عن شعبة قال: أخبرني أبوعون الثقفي قال: سمعت الحارث بن عمرو يحدث عن أصحاب معاذ من أهل حمص عن معاذ بن جبل رضي الله عنه أن رسول الله صلى الله عليه وسلم لمابعثه إلى اليمن قال له، فذكره.

Mein (Al-Fauzi al-Asari) ne kaha: Aur ye sanad zaeef hai. Uski do (2) illate'n hain:

Awwal: Al-Haaris bin Amr majhool hai.

Duwam: Ashaab-e-Muaaz, yaane Muaaz ﷺ ke saathiyo'n ki jahaalat (unka majhool hona).

Dekhiye: Ibne Hajar ki At-Tehzeeb (V2 P132) aur unhi ki Taqreeb ut Tehzeeb (P147 H1039) Imam Bukhari ne (Taareekh-ul-Kabeer: V2 P277) mein farmaya ke: Al-Haaris bin Amr bin Akhi al-Mugheera bin Shu'ba As-saqafi ne ashaab-e-muaaz se aur unho'n ne Muaaz ﷺ se (aur) riwayat kiya unse Abu Aun ne to ye saheeh nahi aur ye riwayat maaroof nahi, magar is mursal sanad se. Ilkh[43]

Imam Tirmizi ne farmaya: Is hadees ko ham nahi jaante magar is sanad

[42] T: (تَعْلِيقاً) Haashiya, wazaahat ke taur par [RKT]

[43] T: (اَلَخ) Taweel ibaarat waghaera ke iqtibaas ka ibtidaai kalma likh kar bughz ikhtisaar mustamal [RKT]

se aur mere nazdeek iski isnaad muttasil[44] nahi. Ilkh

Imam Jozqaani ne farmaya: Ye hadees baatil hai.

Imam Ibnul Jauzi ne farmaya: Ye hadees saheeh nahi, agarche tamaam (!) fuqaha is riwayat ko apni kutub mein bayan karte hain aur us par etemaad bhi karte hain aur qasam hai mujhe ke agarche uske maane durust hai, (lekin) baat ye hai ke uska suboot maaroof nahi. Is liye Al-Haaris bin Amr majhool hai aur Muaaz ﷺ ke ashaab (saathi) ahle homs mein to wo bhi pehchaane nahi jaate (maaroof nahi hain, majhool hain) aur na hi uska tareeq (maaroof hai) Pas is hadees ke suboot ki koi wajah nahi.

Imam Zahbi farmate hain: Abu Aun Muhammad bin Obaidullah As-Saqafi ne is riwayat ko Al-Haaris bin Amr As-Saqafi se bayan karne mein tafarrud[45] kiya aur Abu Aun ke alaawa Al-Haaris se kisi ne riwayat nahi kiya aur Al-Haaris … majhool hai. Ilkh (Meezaan-ul-Etedaal: V1 P439)

Ibne Hajar kehte hain ke Ibne Hazam ne farmaya: Ye hadees saheeh nahi, is liye ke Al-Haaris majhool hai aur uske shuyookh (asaataza) pehchaane nahi jaate, aur baaz logo'n ne is hadees ke tawaatur[46] ka daawa kiya, aur ye ghalat hai (jhoot hai) balke ye tawaatur ki zid hai, is liye ke haaris se is riwayat ko Abu Aun ke alaawa kisi ne bayan nahi kiya to kis tarah ye riwayat 'mutawaatir' thehri?

Aur Abdul Haq (Ashbili) ne farmaya: Ye riwayat kisi saheeh tareeq (sanad) se na musad hui hai na paai jaati hai aur Ibne Taahir ne is hadees par kalaam par mushtamil apni munfarid tasneef mein farmaya: Jaanlo! Ke maine is hadees ko choti-badi masaneed mein talaash kiya aur hadees ke ilm jaanne waalo'n mein se jinse meri mulaqaat hui unse is hadees ke mutaalliq sawaal kiya, pas mein is riwayat ko nahi paaya siwaae do (2) sanado'n ke. Un mein se ek (1) Sanad Shu'ba aur doosri sanad ' عن محمد بن جابر عن أشعث بن أبي الشعثاء عن

[44] T: Aisi hadees jiske tamaam raawi ek-doosre se mile hue ho'n [RSB]
[45] T: (تَفَرُّد) Infiraadiyat [RKT]
[46] T: (تَواتُر) Kisi baat ya waaqia ko bahut se logo'n ka naql karna ya kasrat aur tasalsul se naql kiya jaana ke baais-e-yaqeen ho [RKT]

رجل من ثقيف عن معاذ’ aur ye dono sanade’n saheeh nahi hain. Ilkh

Allama Albani ne Az-Zaeefa (V2 P273) mein farmaya… Is isnaad mein teen (3) illate’n hain:

Awwal Irsaal

Duwam: Al-Haaris bin Amr (jo ke) majhool hai.

Suwam: Ashaab-e-Muaaz ﷺ ki jahaalat yaane un logo’n ka majhool hona.

Imam Mizzi ne Tohfa tul Ashraaf (V8 P421) mein is riwayat ko zikr kiya. Aur Khateeb Baghdadi ne apni kitab Al-Faqeeh wal Mutafaqqih mein farmaya:

وقد قيل أن عبادة بن نسي رواه عن عبدالرحمان بن غنم عن معاذ و قال هذا إسناد متصل ورجاله معروفون بالثقة. إلخ. (V1 P189)

Kaha gaya ke Ubaada bin Nasi ne is hadees ko riwayat kiya Abdur Rahman bin Ghanam se, unho’n ne Muaaz se aur farmaya ke iski sanad muttasil hai aur iske raawi siqa hone mein maaroof hain.

Lekin Haafiz (Ibne Hajar) ne Al-Amaali mein 170 ke baad ki majlis mein farmaya: Haa’n, ye isi tarah hai. Balke Abdur Rahman bin Ghanam ko to Sahabi hone ka sharf haasil hai aur jo raawi unse riwayat kar raha hai wo bhi siqa hai, lekin usse riwayat karne waala raawi siqa nahi hai. Imam Bukharine Majah ne isko riwayat kiya hai apni Sunan (V1 P21 H) mein aur Jozqaani ne Al-Abateel (V1 P108-109) mein is hadees ke baaz hissa ko Yahya bin Saeed ki sanad ke saath aur is mubham (majhool shakhs) ka naam Muhammad bin Hisaan batlaya aur wo ‘masloob’ ke naam se maaroof hai. Imam Ahmad, Al-Falaas, Imam Nasai, Imam Abu Haatim, aur deegar mohaddiseen ne ise kazzaab qaraar diya. Pas uski hadees na to istish-haadan[47] saheeh hai na hi mutaaba-atan[48]. Yaane shawaahid aur mutaaba-at mein bhi uski hadees pesh karna saheeh nahi. Ilkh (Al-Amaali: P214 ق)

(Ibne Hajar ne Tehzeeb ut Tehzeeb: V9 P95 Raqam tarjuma: 6055 mein

[47] T: (اِسْتِشْهاد) Shaahadat, suboot, sanad, daleel pesh karna [RKT]
[48] T: (مُتابَعَت) Paerawi, ittiba, taabe-daari, farma-bardaari [RKT]

Abu Dawood ka qaul naql kiya: 'هو مجهول و حديثه ضعيف' aur khud bhi Taqreeb mein use majhool qaraar diya. Raqam tarjuma: 5828 Mutarjim) (Dekhiye Haashiya Al-Elal-al-Mutanaahiya: V2 P759)

Imam Boosiri ne farmaya: Ye sanad zaeef hai, Muhammad bin Saeed-al-Masloob hadees ghadne ke ilzaam se muttaham[49] hai. Ilkh

Arz-e-Mutarjim:

Riwayat-e-mazkoora ki isnaadi haisiyat par kaafi mufassil bahes aapke saamne hai. Jisse is riwayat ka zaeef hona waazeh hai. Lekin iske bawujood muqallideen hazraat taqleed ki bahes mein is riwayat ko zikr karna nahi bhoolte, illa ma-sha-Allah. Aap taqleed ke mauzoo par likhi gai taqreeban har kitaab ya risaala mein zaroor iska zikr paaenge, nez muqallideen ko usse sirf taqleed hi nahi, balke kai qadam aage badh kar 'taqleed-e-shakhsi' ke suboot mein ye riwayat pesh karte paaenge. Jahan tak muaamala 'ijtihaad' ka hai jise aam taur par qiyaas bhi kaha jaata hai, jiska is zaeef riwayat mein bhi zikr hai to wo deegar saheeh-o-maqbool dalaael se saabit hai hame'n usse inkaar bhi nahi, lekin 'taqleed' ya 'taqleed-e-shakhsi' ka to is riwayat mein sire se kahee'n zikr hi nahi hai. Ise seena-zori ke alaawa aur kya naam de'n ke log ise taqleed ke suboot mein dhadalle se pesh kar dete hain.

Maaloom hota hai ke aise mauqa par wo 'qiyaas' se mutaalliq apne usool-o-qawaaid bhi yaksar bhula baethte hain aur ye baawar karaane ki koshish karte hain ke ijtihaad ko maanna bhi taqleed hai. Halaanke aisa qatan nahi. Sabse pehle muqallideen hi ke musallama kitab se 'qiyaas' se mutaalliq qaaeda suniye:

Shariyat ke teen (3) usool hain: Quran-e-Majeed, Sunnat, Ijma-e-Ummat aur Chauthi asl wo qiyaas hai jo in teeno usoolo'n se mustambat[50] (maakhuz) ho.

فإن أصول الشرع ثلثة. الكتاب والسنة وإجماع الأمة والأصل الرابع القياس المستنبط من هذه الأصول.

(Husaami: P3 Matbooa Qadeemi Kutub Khana)

[49] T: (مُتَّهَم) Jis par tohmat lagaai jaae, jis par ilzaam lagaaya jaae [RKT]

[50] T: (مُسْتَنْبَط) Istimbaat kiya gaya, nikaala hua, akhaz kiya gaya, bataur-e-natija nikaala hua [RKT]

Maaloom hua ke wo qiyaas hujjat hai jo nusoos-o-ijma se mustambat ho. Usi ko qiyaas kaha jaaega na ke mahez man-ghadat baato'n ko. Yaqeen nahi aata to in muqallideen ke 'Munaazir-e-Islam' wakeel-e-ahnaaf Ameen Okadwi se samajh le'n, likhte hain: Yaad rahe yaha'n qiyaas se muraad atkal-pacchu baate'n nahi, balke ahle sunnat ki istilaah mein qiyaas wo khaas tariqa-e-ilm hai jisse mujtahid KoS mein poshida masaael ko zaahir kar deta hai. Is liye har mujtahid ka ye elaan hota hai 'القياس مظهر لا مثبت' ke qiyaas se masaael ghade nahi jaate balke KoS mein poshida masaael ko sirf zaahir kiya jaata hai. (Tajalliyaat-e-Safdar Mazmoon Ilhaad-o-Bidat: V1 P488 Maktaba Imdadiya Multan)

Naacheez ka khayal hai ke is mukhtasar si guftagu se ye baat kaafi had tak waazeh ho chuki hogi ke 'Qiyaas' ya 'Ijtihaad' se masaael bayan hote hain, Quran-o-Sunnat hi ke poshida masaael ko zaahir kiya jaata hai to is soorat mein wo Quran-o-Sunnat hi ke masaael honge, nez Quran-o-Sunnat mein unke adilla bhi paae jaate honge, au raise masaael ke jinke liye Quran-o-Sunnat mein koi daleel na ho to wo yaqeenan ghade hue masaael honge. Unhe'n ijtihaadi masaael kehna bhi ghalat hoga choonke qiyaas ke saheeh hone ke liye laazmi hai ke wo Quran-o-Sunnat ya ijma se mustambat ho.

Neez ye bhi ke jin masaael se mutaalliq ye daawat ho ke ye ijtihaadi masaael hain to goya ye daawa hoga ke ye Quran-o-Sunnat hi ke poshida masaael hain to is soorat mein in masaael ke dalaael talab karna bhi bilkul saheeh-o-barhaq hoga. Daleel ke mutaalaba ko ko ghalat qaraar dena khud ghalat-o-baatil hoga. Neez apne hi usoolo'n se jahaalat ka bad-tareen muzaahara bhi hai. Ab jab ye baat qadre waazeh hogai to samajhna bhi qatan dushwaar na raha ke ijtihaad ya ijtihaadi masaael maanne ka taqleedi se koi taalluq nahi choonke taqleed ki taareef mein ye baat shaamil hai ke baghaer daleel-o-hujjat ke jo baat maani jaae jaisa ke Mufti Taqi Usmani Saahab ne likha: 'Allama Ibnul Hamaam' aur 'Allama Ibne Nujaim' 'Taqleed' ki taareef un alfaaz mein farmate hain:

Taqleed ka matlab ye hai ke jis shakhs ka التقليد العمل بقول من ليس قوله

qaul maakhaz-e-shariyat mein se nahi hai uske qaul par daleel ka mutaalba kiye baghaer amal kar lena.

احدى الحجج بلا حجة منها.
(Taqleed Ki Sharai Haisiyat: P14)

Aur Sarfarz Khan Safdar Saahab likhte hain: Istilaahi taur par taqleed ka matlab ye hai ke jiska qaul hujjat nahi uske qaul par amal karna. (Al-Kalaam-ul-Mufeed: P35)

Quran-o-Sunnat ke zaahir-o-poshida masaael to hujjat hain, phir unka maanna taqleed kis tarah ho sakta hai, jabke aap hi ke musallama usool ke mutaabiq ijtihaad Quran-o-Sunnat ke poshida masaael zaahir karne ka naam hai, na ke masaael ghadne ka, lihaaza saabit hua ke ijtihaad-o-ijtihaadi masaael ka maanna taqleed nahi hai. Jab ye taqleed nahi to is zaeef riwayat se taqleed ka saabit karna bhi qatan durust nahi.

Is silsile mein ek (1) aur ghalat-fehmi ka izaala bhi karte chale'n, jo naamwar logo'n se sarzad hi hai. Mufti Taqi Usmani Saahab likhte hain: Yaha'n hamen is waaqia ek sirf ek (1) pehlu par tawajjo dilaana maqsood hai aur wo ye ke Aap ﷺ ne ahle yemen ke liye apne fuqaha Sahaba رضی اللہ عنہم mein se sirf ek (1) jaleel-ul-qadr sahabi ko bheja … Iska matlab iske siwa aur kya hai ke Aap ﷺ ne ahle yemen ko unki 'taqleed-e-shakhsi' ki ijaazat di, balke usko unke liye laazim farmaya. (Taqleed Ki Sharai Haisiyat: P50)

Isi tarah Sarfaraz Khan Safdar Saahab ne likha: Aap ﷺ ne al-ayaaz-billah ek (1) befaaeda aur muhmal[51] kaam kyounke 'tanha' Hazrat Muaaz رضی اللہ عنہ ko yemen ki taraf bheja. (Al-Kalaam-ul-Mufeed: P93)

Agar sab ahle yemen ke liye Hazrat Muaaz رضی اللہ عنہ ki jo shakhs-e-muaiyyan aur fard-e-haqeeqi the itaa-at zaroori thi aur yaqeenan zaroori thi to fareeq-e-saani par laazim aaega ke wo taqleed-e-shakhsi ke jawaaz ko tasleem kar le. (Eezan[52]: P93)

Isi tarah muqallideen ke 'munaazir' wakeel-e-ahnaaf Ameen Okadwi ne

[51] T: (مُہمَل) Laayaani, be-matlab, be-mafhoom, be-maane [RKT]
[52] T: (اَیضاً) Hasb-e-baala ya saabiq, bilkul wohi hai jo oopar likha gaya [RKT]

likha: Jaise yemen mein sirf Hazrat Muaaz mujtahid the. (Majma' Rasaael Jadeed (matbooa Lahore) V1 P27)

Haerat hai ke apni 'taqleed-e-shakhsi' ko saabit karne ke liye muqallideen ki badi-badi shakhsiyaat jaise 'Shaikh-ul-Islam, Shaikh-ul-Hadees, Imam Ahle Sunnat aur Manaazir-e-Islaam' ne kitni kamzor baat bayan ki ke Rasool Allah ﷺ ne yemen ki taraf 'sirf ek (1)' aur 'tanha' Muaaz رضی اللہ عنہ ko bheja halaanke hadees ki kisi ghaer-maaroof-o-naayaab qlami nuskho'n mein mehfooz hadees ki kutub mein nahi, balke intihaai mashoor-o-maaroof aur dastiyaab-e-aam kitab Saheeh Bukhari se hi ye daawa ghalat saabit ho jaata hai.

Wo is tarah ke Saheeh Bukhari mein hi ye baat maujood hai ke Aap ﷺ ne yemen mein 'sirf ek'-o-'tanha' Muaaz رضی اللہ عنہ ko nahi, balke unke alaawa Syedna Khalid bin Waleed, Syedna Ali Murtaza, aur Syedna Abu Musa-al-Ashari رضی اللہ عنہم ko bhi bheja tha. Ikhtisaar ke pesh-e-nazar ham sirf kitab aur baab ke hawaale par iktifa karte hain. Ba-zauq-o-ilm-dost hazraat khud hi mulaahaza farma le'n.

Syedna Khalid bin Waleed aur Syedna Ali رضی اللہ عنہ ka yemen ki taraf mab-oos farmane ka zikr, Saheeh Bukhari: Kitab-ul-Maghaazi باب البعث علی ابن ابی (طالب و خالد بن ولید الی الیمن): V2 P623.

Aur Syedna Abu Musa Ashari رضی اللہ عنہ ke mab-oos farmane ka zikr: Kitab-ul-Ahkaam (باب امر الوالی اذاوجه امیرین الی موضع): V2 P1083.

Iske bawujood in hazraat ka ye farmana ke sirf ek (1)-o-tanha Syedna Muaaz رضی اللہ عنہ ko bhaja kis tarah durust ho sakta hai. Phir usse taqleed-e-shakhsi ko saabit karna bhi ajeeb baat hai, is liye ke Taqi Saahab aur Sarfaraz Khan Safdar har-do hazraat ne (Saheeh Bukhari: V2 P997) ke hawaale se Aswad bin Yazeed ka ye qaul naql farmaya ke:

Muaaz رضی اللہ عنہ hamare paas yemen mein muallim ya ameer muntakhab ho kar aae.

اتانا معاذ بن جبل بالیمن معلمًا او امیرًا. (Al-Kalaam-ul-Mufeed: P92; Taqleed Ki Sharai Haisiyat: P51)

Jab wo ameer-o-moallif bana kar bheje gae to taleem-o-taallum[53] ke silsile se taqleed ka kya taalluq hai? Agar ye taqleed hai to khud un do (2) hazraat ke bahut se shaagird hain jinho'n ne unse taaleem haasil ki, to kya wo sab unke muqallid hain, Imam Abu Hanifa ﵀ ken ahi? Phir kisi daur mein ye bhi bahut se asaataza ke shaagird hai to ye unke muqallid hain. Imam Abu Hanifa ﵀ ke nahi? Agar haa'n to taqleed-e-shakhsi baatil aur agar na to usse taqleed-e-shakhsi ka kasheed[54] karna baatil ho jaata hai. Jabke unka daawa 'taqleed-e-shakhsi' hai. Phir sochne ki baat ye hai ke sirf Muaaz ﵁ ko bhejne se agar taqleed-e-shakhsi saabit hoti hai to deegar sahaaba ko bhejne se 'taqleed-e-ashkhaasi' bahut se logo'n ki taqleed saabit nahi hoti? Agar haa'n kahe'n to 'taqleed-e-shakhsi' ka daawa-o-fatwa dena baatil na kahee'n to istidlaal baatil.

Kehne ko to aur bhi bahut kuch hai, lekin is kitab ka mauzoo taqleed nahi so isi par iktifa kiya jaata hai, waazeh rah eke is zaeef riwayat ka peshkarna hi ghalat hai, phir isse taqleed ya taqleed-e-shakhsi ka saabit karna usse bhi badi ghalati.

Doosra Qissa: Syedna Umar Farooq ﵁ Ke Qubool-e-Islam Ka Qissa

Syedna Umar Farooq ﵁ (islam qubool karne se pehle) talwaar latkaae hue nikle, to aapki mulaqaat Bani Zahra ke shakhs (Naeem bin Abdullah) se hui. Naeem ne kaha: Aye Umar! Kaha'n ka iraada hai? Umar ﵁ ne farmaya Muhammad ﷺ ko qatl karna chaahta hoo'n. To Naeem ne kaha: Agar aap ne Muhammad ﷺ ko qatl kar daala to Banu Hashim aur Banu Zahra se kaise bach paaenge?

Umar ﵁ ne farmaya: Lagta hai tub hi be-deen ho kar apna pichla deen chod chuka hai?

Unho'n ne kaha: Aye Umar! Aap ko ek (1) ajeeb baat par ittila na do'n ke aap ke behnoi aur behen bhi (aapke zom ke mutaabiq) be-deen ho

[53] T: (تَعْلِيم و تَعَلُّم) Padhna padhaana, seekhna sikhaana, dars-o-tadrees [RKT]
[54] T: (كَشِيد) Akhaz karna, haasil karna, lena [RKT]

chuke hain aur un dono ne wo deen chod diya jis par aap hain. (Ye sun kar) Umar ﷺ intihaai ghussa mein unki taraf chale yaha'n tak ke unke paas aapohonche, us waqt unke yahaa'n muhajireen mein se ek (1) shakhs (Syedna) Khabaab ﷺ maujood the. Kaha: Jab Khabaab ﷺ ne Umar ﷺ ke aane ki aahat mehsoos ki to wo ghar ke andar chup gae, umar ﷺ un dono (yaane behen-o-behnoi) ke paas aae aur poocha ke ye dheemi-dheemi si aawaaz kaisi hai jo maine tumhare yahaa'n suni hai?

(Darmi ne) Kaha ke us waqt wo Surah Taha padh rahe the, un dono ne kaha: Kuch nahi ham to bas aapas mein baate'n kar rahe the, to Umar ﷺ ne farmaya: Lagta hai ke tum dono be-deen ho chuke ho, to unke behnoi ne kaha: Aye Umar! Ye bataao agar haq tumhare deen ke bajaae kisi aur deen mein ho to? Bas (ye sunna tha ke) Umar ﷺ apne behnoi par toot pade aur unhe'n bur tarah kuchal diya. Unki behen (qareeb) aai aur unhe'n apne shauhar par se hataaya to aap ne behen ko aisa shadeed chaanta maara ke unka chehra khoon-aalood ho gaya, to wo ghussa hui aur farmaya. Aye Umar! Agar haq tere deen ke alaawa kisi aur deen mein ho to? Main gawaahi deti ho'n ke Allah ke siwa koi Ilaah nahi aur main gawaahi deti hoo'n ke Muhammad ﷺ Allah ke Rasool hain, (ye sun kar) Umar ﷺ jab maayoos ho gae to farmaya: Ye kitab jo tumhare paas hai mujhe do main use padhu'n, Umar ﷺ kitab padha karte the (matlab ye ke wo padh sakte the, padhe likhte the).

Us par unki behen ne kaha ke aap naapaak hain is kitaab ko to bas paak log hi choo sakte hain. Pas khade ho jaao ghusl ya wazoo kar le'n. Aap khade hue, wazoo kiya, phir wo kitab (tehreer) uthaai, pas aap ne padha Taha (طٰهٰ) yahan tak ke aap ne is aayat par khatam kiya:

اِنَّنِیۡۤ اَنَا اللّٰہُ لَاۤ اِلٰہَ اِلَّاۤ اَنَا فَاعۡبُدۡنِیۡ ۙ وَ اَقِمِ الصَّلٰوۃَ لِذِکۡرِیۡ.

(Surah Taha: 14)

Beshak Main Hi Allah Hoo'n Koi Ilaah Nahi Siwaae Mere Pas Meri Ibaadat Karo Aur Mere Zikr (yaad) Ke Liye Namaz Qaaem Karo.

To Umar ﷺ ne farmaya: Mujhe Muhammad ﷺ ka pata bataao. Jab

Khabaab ﷺ ne Umar ﷺ ki ye baat suni to farmaya: Khushkhabri ho! Aye Umar, main ummeed karta hoo'n ke Rasool Allah ﷺ ne jumeraat ko jo dua farmai thi ke:

اللهم أعز الإسلام بعمر بن الخطاب أو بعمر بن هشام.

(Al-Kalaam-ul-Mufeed: P92; Taqleed Ki Sharai Haisiyat: P51)

Aye Allah! Umar bin Khattab ya Umar bin Hisaam[55] ke zariye se islam ko quwwat pohoncha. Ye usi (du aka asar) hai.

Aur kaha ke Rasool Allah us waqt kooh-e-safa ke daaman mein waaqe ek (1) ghar mein hain, us waqt ghar ke darwaaze par (ba-gharz-e-pehra) Syedna Hamza-o-Syedna Talha aur Rasool Allah ﷺ ke chand deegar Sahaba Ikram ﷺ the. Jab Hamza ﷺ ne dekh ake log Syedna Umar ﷺ se khaufzada hain to farmaya: Haa'n ye Umar hi to hain, Agar Allah Ta'ala ne iske saath bhalaai ka iraada farmaya hai to ye islam le aae'nge, aur Nabi ﷺ ki ittiba karenge. Aur agar iske alaawa koi aur iraada kare'n to unka qatl karna ham par aasan hai.

Aur Aap ﷺ (makaan ke) andar the, aap par wahee ka nuzool ho raha tha. (Uske baad) Aap ﷺ Umar ﷺ ke paas tashreef laae aur Aap ﷺ ne unke kapde aur talwaar ka partaala[56] samet kar pakda aur farmaya: Aye Umar! Kya tum us waqt tak baaz nahi aaoge jab tak ke Allah Ta'ala tumhe'n bhi waisi hi zillat-o-ruswaai aur ibratnaak saza mein mubtala na karde jis mein Waleed bin Mugheera mubtala hua? Aye Allah! Ye Umar bin Khattab hai, aye Allah! Islam ko Umar bin Khattab ke zariye quwwat ataa farma. Us par Umar ﷺ ne farmaya: Main gawaahi deta hoo'n ke Aap Allah ke Rasool hain, aur (maine) islam qubool kar liya aur farmaya: (Baahar) nikle'n aye Allah ke Rasool ﷺ.

Ye riwayat munkar hai.

Is qisse ki paanch (5) sanade'n hain aur un paanch (5) sanado'n mein iske (mukhtalif) alfaaz hain:

Pehli sanad: Imam Bayhaqi ne is riwayat ko Dalaael-un-Nubuwwah: (V2

[55] T: Abu Jahal [RSB]

[56] T: (بِزَلا) Wo peti ya chauda tasma jis mein talwaar latki rehti hai, sowrd belt [RKT]

P219-220) mein riwayat kiya aur Ibne Saad ne At-Tabaqaat-ul-Kubra: (V3 P267) mein, Imam Daraqutni ne apni Sunan mein mukhtasaran: (V1 P123), Ibne Shabbah (ابن شبّه) ne Taareekh-ul-Madina: (V2 P657) mein " إسحاق بن يوسف الأزرق قال: أخبرنا القاسم بن عثمان البصري عن أنس بن مالك رضي الله عنه قال فذكره" ki sanad se is qisse ko bayan kiya.

Main kehta hoo'n: Ye sanad zaeef hai. Is mein 'Al-Qaasim bin Usman al-Basri' raawi hai. Uske mutaalliq Imam Bukhari ne farmaya: Iski kuch ahadees hain jis par uski mutaaba-at nahi ki jaati.

Imam Daraqtuni ne farmaya: 'ليس بالقوي' 'Ye qawi nahi hai'. Imam Uqaili ne farmaya: Iski hadees par mutaaba-at nahi ki jaati. (Dekhiye Lisaan-ul-Mizaan: V4 P463) Imam Zahbi ne farmaya ke Ishaq-al-Azrat ne usse hadees bayan ki mahfooz matan ke saath aur Umar ﷺ ke qubool-e-islam ke qisse ko bhi bayan kiya aur ye qissa sakht munkar hai (منكرة جداً) ilkh. (Meezaan: V1 P295)

Ibnul Jauzi ne iska zikr kiya hai Sifa-tus-Safwah (V1 P269) aur Suyuti ne (Taareekh-ul-Khulafa: P129) mein.

Doosri Sanad: Imam Tabarani ne Al-Mojam-ul-Kabeer (V2 P97) mein: أحمد بن محمد بن يحي بن حمزة: ثنا إسحاق بن إبراهيم: ثنا يزيد بن ربيعة: ثنا أبو الأشعث ' عن ثوبان رضي الله عنه' ki sanad se is qissa ko bayan kiya.

Main kehta hoo'n ke iski sanad kamzor hai. Is mein 'Yazeed bin Rabeea al-Rajee' hai, uske mutaalliq:

① Imam Bukhari ne farmaya: Iski ahadees munkar hain.

② Imam Nasai ne farmaya: Matrook hai.

③ Imam Jozjaani ne farmaya: Mujhe khadsha hai ke iski ahadees mauzoo (ghadi hui) hain.

④ Imam Abu Haatim ne farmaya: 'Zaeef-ul-Hadees', 'Munkar-ul-Hadees', 'Waahi-ul-Hadees' hai.

⑤ Imam Daraqutni ne farmaya: Zaeef hai aur ek (1) baar farmaya ke matrook hai.

⑥ Imam Ibne Hajar ne farmaya: Matrook hai.

Dekhiye Al-Jirah wa Taadeel la Ibne Abi Haatim: V9 P261; Meezaan-ul-Etedaal: V2 P96; Imam Daraqutni ki Az Zuafa: P398; Ibnul Jauzi ki Az Zuafa: V3 P208; Ibne Hajar ki Lisaan-ul-Meezaan: V6 P280; Fathul Baari: V4 P178; Nasai ki Az Zuafa: P245; Imam Bukhari ki Taareekh us Sagheer: V2 P146.

Teesri Sanad: Imam Bayhaqi ne (Dalaael-un-Nubuwwah: V2 P216) Abu Nuaim ne (Hilyatul-Auliya: V1 P41) mein, Ibnul Jauzi ne (Al-Hadaaeq: V1 P353) mein, Imam Bazzaar ne apni (Musnad: V3 P169 [Az Zawaaid]) mein Ibnul Aseer ne (Usad-al-Ghaabah: V4 P147) mein is qissa ko ‘ عن إسحاق بن إبراهيم الحنيني: ثنا أسامة بن زيد بن أسلم عن أبيه عن جده’ ki sanad se kai turq se bayan kiya hai.

Main kehta hoo’n uski sanad (bhi) sakht zaeef hai, iski do (2) illate’n hain:

Awwal: Ishaq bin Ibrahim al-Hunaini zaeef hai.

Duwam: Usama bin Zaid bin Aslam zaeef hai.

(Inke zof ke liye dekhiye) (Tehzeeb la Ibne Hajar: V1 P181, P194; Taqreeb: P98-99; Fathul Baari: V9 P524, V3 P210; Nasai ki Az Zuafa: P54, 57; Zahbi ki Meezaan-ul-Etedaal: V1 P174, 179; Sawalaat Ibnul Junaid: P381; Ibnul Haadi ki Bahr ud Damm: P62; Sawalaat-al-Haakim: P187; Doctor Najm Abdur Rahman ki Mojam-ul-Jirah wa Taadeel).

Zahbi ne is qisse ko bayan kiya (Taareekh-ul-Islam: P177) mein; Suyuti ne (Taareekh-ul-Khulafa: P130) mein aur Ibn Syed un Naas ne (Uyoon-ul-Aasaar: V1 P125) mein aur Ibnul Jauzi ne (Taareekh Umar bin Khattab: P2) mein.

Chauthi Sanad: Abu Nuaim ne (Dalaael-un-Nubuwwah: V1 P241) aur (Hilyatul Auliya: V1 P40) mein. ‘ إسحاق بن عبدالله عن أبان بن صالح عن مجاهد عن ابن عباس رضى الله عنه’ ki sanad se bayan kiya.

Main kehta hoo’n uski sanad kamzor hai. Is mein Ishaq bin Abdullah bin Ubai Farwah hain unke mutaalliq: ① Imam Bukhari ne farmaya: Tarkahu ‘تركوه’. Yaane mohaddiseen ne use chod diya tha. ② Imam Ahmad ne farmaya: Mere nazdeek usse riwayat karna halaal nahi. ③

Ibne Maeen ne farmaya: Laisa bi-shaei ‘ليس بشيء’ ‘Ye khuch bhi nahi’. ④ Ibne Saad ne farmaya: Ye munkar ahadees bayan karta hai. ⑤ Amr bin Ali. ⑥ Abu Zurah. ⑦ Abu Haatim. ⑧ Imam Nasai. ⑨ Imam Daraqutni. ⑩ Ibne Hajar ne ise ‘matrook’ qaraar diya.

Dekhiye Ibne ki Tehzeeb ut Tehzeeb: V1 P210; Taqreeb ut Tehzeeb: V1 P102; Meezaan-ul-Etedaal liz Zahbi: V1 P193; Ahwaal ur Rijaal lil Jozjaani: P126; Ibnul Haadi ki Bahr ud Damm: P65; Imam Bukhari ki Taareekh-ul-Kabeer: V1 P396; Ibne hibban ki Al-Majruheen: V1 P131; Daraqutni ki Az Zuafa: P143; Ibne Maeen ki Taareekh: V3 P22; Ibne Adi ki Al-Kaamil: V1 P320; Doctor Najm Abdur Rahman ki Mojam-al-Jirah wa Taadeel: P16; Nasai ki Tabaqaat: 73 aur use zikr kiya Zahbi ne Taareekh-ul-Islam: P179 mein aur zaeef qaraar diya Ibnul Jauzi ne Sifat us Safwah: V1 P72 aur Taareekh Umar bin Khattab: P21 mein. Ibne Hajar ne Al-Isaaba: V4 P37 mein aur Suyuti ne Taareekh-ul-Kulafa: P123 mein.

Paanchwee’n Sanad: Abu Nuaim ne Hilyatul Auliya: (V1 P39-40) mein ‘ يحي بن يعلى الأسلمي عن عبدالله بن المؤمل عن أبي الزبير عن جابر رضي الله عنه’ ki sanad se bayan kiya. Main kehta hoo’n iski sanad mein sakht zaeef hai, is mein illato’n ka ek (1) silsila hai:

Awwal: Yahya bin Yaala al-Aslami, zaeef aur shia raawi hai.

Duwam: Abdullah bin Al-Momil bin Wahb al-Makhzoomi zaeef hai.

Suwam: Abu az-Zubair Muhammad bin Muslim bin Tadrees, mudallis hai. (Aur un tak shart sehat) is riwayat ko ma’na’n (مُعَنْعَن)[57] bayan kiya, simaa[58] ki tasreeh nahi ki.

Dekhiye Ibne Hajar ki Taqreeb ut Tehzeeb: P352, 506, 598 aur unhee’n ki ‘Taareef Ahle ut Taqdees’: P108; Suyuti ki ‘Asma-ul-Mudalliseen: P104’ Ibnul Ajmi ki At-Tibbiyeen li Asma-ul-Mudalliseen: 54 aur Al-Haafiz al-Maqdisi ka Qaseed Fil Mudalliseen: P47 [حماد] Al-Ansaari ki Al-

[57] T: (مُعَنْعَن) Wo hadeesjo aise logo’n se suni gai ho jin ka silsila riwayat mein mazkoor na ho aur silsila-e-riwayat ko a’n (عن) lagaa kar naql kiya gaya ho, wo hadees jiski riwayat falaa’n bin falaa’n ke alfaaz se ki gai ho aur saraahat se simaa ka zikr na ho [RKT]

[58] T: (سَماع) Kaan lagaa kar sunna, qawwali, wajd [RKT]

Ittihaaf: P47 aur zikr kiya usko Zahbi ne Taareekh-ul-Islaam: P173 mein Suyuti ne Taareekh-ul-Khulafa: P129 mein aur Ibnul Jauzi ne Taareekh Umar bin Khattab: P25 mein.

[Maaloom hua ke Syedna Umar ﷺ ke islam lane ka ye qissa ba-lihaaz sanad-o-usool-e-mohaddiseen saabit nahi hai]

Teesra Qissa: Syedna Abdur Rahman bin Auf ﷺ Ke Dukhool Jannat Ki Kaifiyat Se Mutaalliq Qissa.

Syeda Ayesha Siddiqa ﷺ apne ghar mein tasreef-farma thee'n ke is dauraan unho'n ne madeena mein ek (1) aawaaz suni. Farmaya: Ye kya hai? To unhe'n batlaya gaya ke Abdur Rahman bin Auf ﷺ ka qaafila hai jo mulk-e-shaam se lauta hai. Jis mein saat-sau (700) oont the, jo bohoot si cheezo'n se ladhe hue the. (Uski) aawaaz se madina laraz utha, pas Syeda Ayesha Siddiqa ﷺ ne farmaya: Maine Rasool Allah ﷺ ko farmate hue suna, aap farma rahe the ke: Main Abdur Rahman bin Auf ko jannat mein daakhil hote hue is haal mein dekh raha hoo'n ke wo suren ke bal ghisat-te hue daakhil ho rahe hain. Pas ye (khabar) Syedna Abdur Rahman bin Auf tak pohonchi to unho'n ne farmaya: Agar mere liye mumkin hua to main zaroor khada ho kar jannat mein daakhil hunga. Pas aap ne wo saare (oont) unke paalaan, unke ladaan (yaane tamaam saaz-o-saamaan) samet Allah ki raah mein kharch kar diya. (kizb munkar)

بينما عائشة في بيتها إذا سمعت صوتاً فى المدينة فقالت: ماهذا؟ قالوا: عير العبدارحمان بن عوف قدمت من الشام تحمل من كل شيءٍ، قال: فكانت سبع مائة بعير، فارتجت المدينة من الصوت فقالت عائشة: سمعت رسول الله صلى الله عليه وسلم يقول: قد رأيت عبدالرحمن بن عوف يدخل الجنة حبواً، فبلغ ذلك عبدالرحمان فقال: إن استطعت لأدخلنّها قائماً، فجعلها بأقتابها وأحمالها في سبيل الله عزوجل.

(Al-Kalaam-ul-Mufeed: P92; Taqleed Ki Sharai Haisiyat: P51)

Ye munkar aur jhoota qissa hai.

Is riwayat ko Imam Ahmad ne apni Musnad: V6 P115 H35353, 24842; Tabarani ne Mojam-ul-Kabeer: V1 P129 H264; Aur Abu Nuaim ne Maarifa-tus-Sahaaba: V1 P31. Mein ‘ عمارة بن زاذان عن ثابت البناني عن أنس بن مالك رضي الله عنه’ ki sanad se zikr kiya hai. Main (fauzi) kehta hoo’n: Iski sanad mein ‘Amaara bin Zazaan’ hai, iske mutaalliq Imam Ahmad ne farmaya: Munkar hadeese’n riwayat karta hai, Abu Haatim Raazi ne farmaya: ‘لا يحتج به’ ‘Isse hujjat nahi pakdi jaati’. Daraqutni ne farmaya: Zaeef hai. Bukhari ne farmaya: Aksar auqaat ye apni hadees mein muztarib hota hai aur As-saaji ne farmaya: Is mein zof hai, ye kuch nahi aur na hi hadees mein qawi hai.

Dekhiye: Tehzeeb ut Tehzeeb: V7 P365; Ibnul Jauzi ki Az Zuafa: V2 P203; Uqaili ki Az Zuafa-ul-Kabeer: V3 P315; aur Ibne Abdul Haadi ki Bahr ud Dam: P310

Ibnul Jauzi ne kaha: Ahmad bin Hambal ne farmaya ye hadees munkar aur jhoot hai (Imam Ahmad se ye qaul ba-sanad-e-saheeh saabit nahi hai/ Idaara tul Hadees) Ammaara munkar ahadees riwaya tkarta hai. Aur Abu Haatim Raazi ne kaha ke Ammaara se hujjat nahi li jaati aur is riwayat ko Al-Jarrah bin Minhaal ne apni sanad se Abdur Rahman bin Auf ﷺ se riwayat kiya hai ke Nabi-e-Akram ﷺ ne farmaya: Aye Ibne Auf! Be-shak tum maaldaar logo’n mein se ho, tum jannat mein daakhil nahi hoge, magar suraen ke bal sarakte hue, tum apne Rabb ko qarz do, wo tumhare dono qadmo’n ko aawaaz kar dega.

Imam Nasai ne kaha: Ye hadees ghadi hui hai aur ‘Al-Jarrah’ (raawi) matrook-ul-hadees hai. Yahya bin Maeen ne farmaya: Jarrah ki hadees kuch nahi (yaane koi haisiyat nahi rakhti). Ibnul Madeeni ne farmaya: Uski hadees likhi na jaae. Ibne Hibban ne farmaya: Ye jhoot bolta tha. Daraqutni ne farmaya: Ibne Ishaq ne isse riwayat ki aur (tadlees karte hue) uske naam ko ulat-palat diya aur kaha: Minhaal bin al-Jarraah (jab ke fil-haqeeqat uska naam Al-Jarrah bin Minhaal) aur ye matrook hai.

Ibne Hajar ne Al-Qaul al-Musaddad: P28 mein farmaya: Jo kuch main samajhta hoo’n, kalaam mein wusat ki gunjaaish nahi pas hamare liye Imam Ahmad ki ye gawaahi kaafi hai ke ye riwayat jhooti hai, uska

awwaleen mahmil[59] ye hai ke ham kahe'n ke ye un ahadees mein se hai jin ke mutaalliq Imam Ahmad ne farmaya ke ye riwayat laayaq-e-bayaan nahi aur jhooti hai.

Haafiz Ibne Kaseer ne Al-Bidaaya wan Nihaaya: V7 P164 mein farmaya: Ammara bin Zazaan as-Seedlaani ne is (hadees ko bayan) karne mein tafarrud[60] kiya hai aur wo zaeef hai. (Muallif ka bayan khatam hua)

Arz-e-Mutarjim:

Ye qissa mauzu[61] hai, Syedna Abdur Rahman bin Auf ﷺ se mutaalliq is qissa se ba-zaahir ye maaloom hota hai, ke shayad Rasool Allah ﷺ ne unke bahut ziyaada maal-o-mataa ki wajah se ye baat bayaan farmaai.

Haalaanke maal ka jamaa karna ba-sharte-ke us maal ki zakat adaa ki jaati ho us mein se Allah ki raah mein bhi kharch kiya jaata ho to qatan maayoob[62] nahi.

Neez, ham kisi Sahabi ﷺ ke mutaalliq ye tasawwur bhi nahi kar sakte ke Allah ke Rasool ﷺ kuch irshad farma de'n aur wo uske bar-aks koshish karne lagee'n. Lekin is qissa se ba-zaahir yehi maaloom hota hai ke Syedna Abdur Rahman bin Auf ﷺ ne aisi koshish ki ya aisa khayaal kya aur use mumkin jaana. Unki shaan-e-sahaabiyat se qatan munaasib maaloom nahi hoti. (والله أعلم)

Chautha Qissa: Imam Ahmad bin Hambal ﷺ Aur Imam Yahya bin Maeen ﷺ Ka Ar-Rasaafh Ki Masjid Waala Qissa

Ahmad bin Hambal-o-Yahya bin Maeen ﷺ ne ar-Rusaafah ki masjid mein namaz adaa ki to ek (1) qissa-go waaiz khada hua aur kaha ham se hadees bayan ki Ahmad bin Hambal aur Yahya bin Maeen ne un dono se kaha ke ham se hadees bayan ki Abdur Razzaq ne (Ma'mar se usne) Qataada se aur Qataada ne Anas ﷺ se marfooan bayan kiya ke

[59] T: (مَحْمِل) Kisi maane ke saadiq aane ka mahel, maane [RKT]
[60] T: (تَفَرُّد) Yaktaai, tanhaai, khilwat, infiraadiyat [RKT]
[61] T: (مَوضُوع) Gadhi hui hadees, jhooti hadees [RKT]
[62] T: (مَعْيُوب) Kharaab, baais-e-sharam, qaabil-e-sharam [RKT]

(Nabi ﷺ ne) farmaya:

من قال لا إله إلا الله، خلق الله (من) كل كلمة منها طيراً منقاره من ذهبٍ وريشه من مرجان...

Jis shakhs ne Laa Ilaaha Illallah kaha: Allah uske hark alma se ek (1) parinda paeda farmata hai, uski chonch sone ki hoti hai aur uska par marjaan ka aur … laga raha ek (1) taweel qissa bayan karne mein … Pas Ahmad bin Hambal Yahya ki taraf aur Yahya Imam Ahmad ki taraf (haerat se) dekhne lage. Imam Yahya bin Maeen ne farmaya: Kya aap ne isse ye riwayat bayan ki hai? To Imam Ahmad ne farmaya: Nahi, Allah ki qasam maine to ye riwayat bayan nahi ki. Pas jab wo qissa-go faarigh hua aur ek (1) jagah li (yaane wo kisi jagah jaa baetha) to Imam Yahya ne farmaya … (Aur bataao) Tum se ye qissa kisne bayan kiya? Main Ibne Maeen hoo'n aur ye Ahmad bin Hambal, agar (tumhare liye) jhoot bolna zaroori hi tha to hamare alaawa kisi aur par hi bol dete (ham par ye zulm kyoun)? To us qissa-go ne kaha: Aap Yahya bin Maeen hain? Farmaya: Haa'n. To usne kaha: Main suntan chala aaya tha ke aap ahmaq hain, pas is ghadi maine jaan liya. (Aap to aise keh rahe hain) Goya duniya mein koi aur Yahya bin Maeen aur Ahmad bin Hambal hai hi nahi. Jabke maine unke alaawa satra (17) Ahmad bin Hambal naami raawiyo'n se riwayaat likhi hain, pas (ye sun kar) Ahmad bin Hambal ne apni aasteen apne chehre par daal di aur farmaya: Chod do, ise khade hone do. To us is tarah khada ho gaya ke unka mazaaq udaa raha ho.

Ye mauzu, man-ghadat aur khud-saakhta qissa hai.

Is qissa ko Ibnul Jauzi ne Al-Muzuaat: V1 P46 aur Al-Qussaas wal Muzakkireen: P304 mein, Ibne Hibban ne Az Zuafa: V1 P75 aur Haakim ne Al-Mudkhal Ilaa Kitaab al-Ikleel: P57 mein ' عن إبراهيم بن عبد الواحد الكبري قال: سمعت جعفر بن محمد الطيالسي يقول ...' ki sanad se isko riwayat kiya hai.

Main kehta hoo'n: Iski sanad waza-karda[63] hai, is mein Ibrahim bin Abdul Wahid at-Tabari hadees ke waza' karne se muttaham[64] hai.

[63] T: (وَضْع كردَه) Waza kiya hua, banaaya hua, tashkeel diya hua [RKT]
[64] T: (مُتَّهَم) Jis par ilzaam lagaaya jaae [RKT]

Dekhiye Al-Halabi ki Al-Kashf-ul-Hasees: P39, Zahbi ne Meezaan mein iske tarjuma (haalaat) mein farmaya: Main nahi jaanta ye hai kaun? Ek (10 munkar hikaayat laaya hai. Mera khayal hai ke isne ye riwayat gadhi hai. Ye Ahmad bin Hambal aur Ibne Maeen ka Ar-Risaafah ki masjid mein namaz padhne waali kahaani hai. Is qisse ko Suyuti ne Alaali Al-Masnooah Fil Ahadees al-Mauzuah: V2 P346 mein aur qurtubi ne apni Tafseer: V1 P79 mein zikr kiya hai.

Arz-e-mutarjim:

Ye qissa apni tamaam-ar shanaa-ato'n aur waazeh kamzoriyo'n aur bode-pan[65] ke bawujood hadees ki kitaab aur talaba-o-mudarriseen-e-hadees ke darmiyaan bada hi mashoor-o-maaroof hai. Bahut se saada-looh log baghaer kisi radd-o-qadh[66] ke isko bayan bhi kar dete hain. Khaas taur par jab wo waza-e-hadees (hadees ghadne) ke mauzoo par kalaam farmate hain. Khud is naakaara ko bhi baaz ahle ilm se iske sunne ka ittifaaq hua hai.

Is qisse ke manghadat hona is qadr waazeh hai ke maamooli soch-bichaar se bhi ba-aasaani samajh aajaata hai. Is qissa par ghaur keejiye to aisa mehsoos hota hai ke ilm-e-hadees ke do (2) choti ke ulama Imam Yahya bin Maeen-o-Imam Ahmad bin Hambal ﷺ ek (1) ahmaq kazzaab ke muqaable mein bilkul saakit-o-laa-jawaab ho kar ek-doosr a mu'n takte reh gae aur wo ahmaq unka mazaaq udaata chala gaya.

Halaanke ilm-e-hadees ka adna taalib-e-ilm aur kutub-e-jirah-o-taadeel aur asma ur rijaal par sar-sari nazar rakhne waala bhi ba-khoobi is baat se waqif hai ke ek (1) jaise naam aur ibniyat[67] waale kai-ek raawi hain, lekin un mein se kisi ko kuniyat, kisi ko nasb kisi ko qaum-qabila aur kisi ko uske watan ya shahar waghaera ki taraf nisbat ke zariye se pechaana jaata hai. Nez asaataza-o-shaagirdo'n ke zariye se bhi unka taayyun[68] ek (1) aam tariqa hai.

Kya ye choti ke mohaddiseen isse waqif na the! Ye kaese ho sakta hai!

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[65] T: (بودا پَن) Buzdili, kam-himmati, kamzori, boda ka ism-e-kaifiyat [RKT]
[66] T: (رَدّ و قَدْح) Bahes-o-takraar, hujjat [RKT]
[67] T: (اِبْنِیَّت) Beta ya zurriyat hona, beta ya aulaad hone ki haisiyat farzandi [RKT]
[68] T: (اِبْنِیَّت) Beta ya zurriyat hona, beta ya aulaad hone ki haisiyat farzandi [RKT]

Yaqeenan agar aisa hota to ye mohaddiseen us ahmaq kazzaab se mukhtalif sawalaat ke zariye se us doosre Yahya bin Maeen aur Ahmad bin Hambal ka taayyun karwaate, phir uski haqeeqat bhi use bataate aur is tarah uska mu'n band karaake logo'n tak uski man-ghadat riwayaat ki haqeeqat pohonchate, lekin iza laisa fa-lais 'اذا ليس فليس'[69]

Maaloom hota hai ke kazzaab raawiyo'n ne mohaddiseen-e-ikraam ke khilaaf is qism ke jhoote qisse ghad ke ilm-e-hadees ki ehmiyat ko kam karne ki koshish ki hai, lekin ilm-e-hadees ki bunyaade'n is qadr mazboot hain ke aise hazaaro'n ahmaqo'n ki koshishe'n bhi use zarra baraabar nuqsaan nahi pohoncha saktee'n. Sadiyo'n par muheet literature us par kaafi-o-shaafi daleel hai. Walhamdulillah

Paanchwa'n Qissa: Syedna Salman Farsi ﷺ Ka Qissa

Rasool Allah ﷺ ne jung-e-ahzaab ke saal khandaq ke liye nishan lagaae yahaa'n tak ke aap 'Al-Mazaabih' muqaam tak pohonche pas Aap ﷺ ne hard us (10) afraad ke liye chalees (40) gaz muqarrar kiye.

Muhajireen-o-ansaar Syedna Salman Farsi ﷺ ke mutaalliq bahes karne lage, Syedna Salman Farsi ﷺ taaqatwar aadmi the. Muhaajireen ne kaha ke Salman ﷺ ham mein se hain aur ansaar ne kaha ke wo ham mein se hain. Pas Rasool Allah ﷺ ne farmaya: "Salman Ham mein se hain, hamare ahle baet hain". [Sakht zaeef riwayat hai]

Ise Haakim ne Al-Mustadrak: V3 P598, Tabarani ne Al-Mojam-ul-Kabeer: V6 P212, Ibne Saad ne At-Tabaqaat-ul-Kubra: V4 P82, Abu Nuaim ne Akhbaar Asbahaan: V1 P54, Bayhaqi ne Dalaael-un-Nubuwwah: V5 P418, Abu Ash-Shaikh ne Tabaqaat-ul-Mohaddiseen: V1 P205, Tabari ne (Tafseer-e-Tabari: V11 P133; Taareekh-e-Tabari: V2 P91-92) mein 'كثير بن عبدالله بن عمرو بن عوف المزني عن أبيه عن جده' ki sanad se riwayat kiya aur is qissa ko zikr kiya.

Ye sanad kamzor hai, is mein 'Kaseer bin Abdullah al-Mazni' hai.

Imam Ahmad ne ise munkar-ul-hadees kaha. Imam Imam Bukharine

[69] T: Agar nahi to nahi [RSB]

Maeen ne farmaya: Ye kuch bhi nahi. Abu Haatim ne farmaya: Ye mateen (mazboot) nahi. Imam Nasai ne farmaya: Ye siqa nahi. Imam Shafai-o-Imam Abu Dawood ne farmaya ke ye jhoot ka ek (1) rukn hai. Daraqutni aur unke alaawa deegar (mohaddiseen) ne farmaya: Ye matrook raawi hai. Ibne Hibban ne farmaya ke ye bahut ziyaada munkar-ul-hadees hai. Zahbi ne farmaya: Kamzor raawi hai.

Dekhiye Tehzeeb ut Tehzeeb: V8 P377; Fathul Baari: V5 P19; Taareekh Imam Usman bin Saeed Daarmi: P195; Kitaab-ul-Majruheen la Ibne hibban: V2 P221; Ibnul Jauzi ki Az Zuafa: V3 P23; Zahbi ki Meezaan-ul-Etedaal: V4 P326; unhi ki Al-Kaashf: V3 P5; unhi ki Al-Mujarrad: P261; Ibne Abdul Haadi ki Bahr ud Damm: P356; Jozjaani ki Ahwaal ur Rijaal: P138; Daraqutni ki Al-Mutalif wal Mukhtalif: V1 P327; Imam Ibne Maeen ki Taareekh: V3 P144; Ibne Qatlu Bagha ki 'من روى عن أبيه عن جده' (yaane: Jisne ne apne waalid se aur waalid ne daada se riwayat ki): P513 Ibnul Junaid ki Sawalaat: P469.

Al-Manaawi ne Faiz-ul-Qadeer: V4 P106 mein isi raawi ki wajah se is riwayat ko maaloom[70] qaraar diya aur kiya: Haafiz Zahbi ne qatai taur par is sanad ka zof bayan kiya aur al-haithami ne farmaya: Is riwayat ki sanad mein Tabarani ke yahaa'n Kaseer bin Abdullah al-Mazni hai jise jamhoor ne zaeef qaraar diya hai. Intiha[71].

Allama Albani ne Al-Jaame: P418 mein farmaya: 'zaeef jiddan' sakht zaeef riwayat hai. Az-Zahbi ne is Kaseer-ul-Mazni ki sanad se is riwayat ko As-Seer: V1 P540 mein aur Ibnul Jauzi ne Sifat-us-Safwah: V1 P535 mein zikr kiya hai.

Is hadees ko Al-Ajlooni ne bhi 'zaeef' qaraar diya jaisa ke Kashf-ul-Khafa: V1 P558 mein hai. Is hadees ka ek (1) 'shaahid' (taaeed riwayat) hai jo Abul-ash-Shaikh ne Tabaqaat-ul-Mohaddiseen: V1 P204 mein aur Abu Yaala ne apni Musnad: V12 P142 mein tawaalat se ' النضرين حميد عن سعد الأسكاف عن أبي جعفر محمد بن علي عن أبيه عن جده أن النبي صلى الله عليه وسلم قال: سلمان منا أهل البيت' ki sanad se bayan kiya hai.

[70] T: (مَعْلُول) Wo hadees jis mein kisi tarah ki illat poshida ho jo sehat-e-hadees mein qadh (aeb-goi) karti ho [RKT]
[71] T: (اِنْتَہیٰ) lafzan khatam hua [RKT]

Iski sanad bhi intihaai kamzor hai iski do (2) illate'n hain:

① An-Nazr bin Humaid al-Kindi hai usse mutaalliq Abu Haatim ne Farmaya: 'Ye Matrook-ul-Hadees hai' aur Bukhari ne farmaya: 'Munkar-ul-hadees' hai.

② Saad bin Tureef al-Askaaf matrook raawi hai, Ibne Hibban ne ise waza' hadees ke saath muttaham kiya. Ye raafzi tha. Jozjaani ne farmaya: Ye Mazmoom[72] raawi tha.

Hawaale: Dekhiye Zahbi ki Meezaan: V5 P381; Ibnul Jauzi ki Az Zuafa: V3 P175; Ibne Hajar ki At-Taqreeb: P231; Jozjaani ki Ahwaal ur Rijaal: P58 aur Ibnul Junaid ki Sawalaat: P332

Haithami ne Majma'-az-Zawaaid: V9 P117 mein ise zikr kiya, phir farmaya: Ise Abu Yaala ne riwayat kiya, iski sanad mein An-Nazr bin Humaid al-Kindi hai aur wo matrook hai. Intiha

Ibne Hajar ne Al-Mataalib-ul-Aaliya: V5 P83-84 mein ise zikr kiya aur kaha ke ise Abu Yaala ne riwayat kiya hai.

Iska ek (1) mauqoof shaahid bhi Syedna Ali ﷺ se marwi hai. Ise Ibne Abi Shaiba ne Musannaf: V4 P148, Ibne Saad ne Tabaqaat-ul-Kubra: V4 P85; Yaqoob bin Sufyan al-Farsi ne Al-Maarifah wat Taareekh: V4 P540, aur Abu Nuaim ne Akhbaar Asbahaan: V1 P54 mein Abul Bukhtari ki sanad se riwayat kiya, ke unho'n ne kaha: Syedna Ali ﷺ ne logo'n se kaha: Hame'n Salman Farsi ﷺ ke mutaalliq khabar de'n to Aap ne farmaya: (Salman ﷺ) ne awaal-o-aakhir ka ilm paa-liya, wo aisa samandar hain ke jiski gehraai la-mehdood hai aur wo ham ahle baet mein se hain.

Iski bhi sanad zaeef hai isl iye ke Abul Bukhtari Saeed bin Feroz-at-Taai ne (Syedna) Ali ﷺ ko nahi paaya jaisa ke Abu Haatim waghaera ne bataya hai lihaaza ye sanad munqata hai.

Hawaale: Dekhiye Ibne Abi Haatim ki Al-Maraseel: P68 aur Al-Alaai ki Jaame ut Tehseel: P183, Ibne Hajar ne Tehzeeb ut Tehzeeb: V4 P65

[72] T: (مَذمُوم) Bura, badd, kharaab [RKT]

mein Abul Bukhtari ke ahwaal mein bayan farmaya ke: Ibne Saad ne kaha: Ye Ibnul Ash-at ke saath 83h mein qatl hue. Ye kaseer-ul-hadees the, apni hadees mein irsaal karte aur Sahaba Ikram ﷺ se riwayat karte jab ke un mein se aksar se unka simaa saabit nahi, pas unki jo ahadees simaa par mahmool hain to wo husn hain, aur jis mein simaa ka suboot nahi to wo zaeef hain. Intiha

(Choonke unho'n ne Syedna Ali ﷺ ko nahi paaya to sima sabit nahi is liye ye waaqia bhi zaeef hai/mutarjim)

Tabrani ne Al-Mojam-ul-Kabeer: V4 P213 mein ise ' إبراهيم بن يوسف الصير في: ثنا على عابس عن الأعمش عن عمرو بن مرة وإسماعيل بن أبي خالد عن قيس بن أبي حازم قال: سئل علي بن أبي طالب' ki sanad se riwayat kiya hai. Iski sanad bhi sakht zaeef hai aur uski teen (3) illaten hain:

Pehli Illat: (Yaane wajah-e-zof) Ali bin Aabis al-Asadi hai uske mutaalliq Ibne Maeen ne farmaya: Laisa-bi-shaei (ليس بشيء) ye kuch bhi nahi. An-Nasai. Ibne Adi aur Ibne Hajar ne farmaya: Ye Zaeef hai. Jozjaani ne farmaya: Ye zaeef-ul-hadees aur kamzor raawi hai. Ibne Hibban ne farmaya: Iski ghalatiyaa'n had se badhi hui hain is liye ye riwayat mein 'tark' ka mustahiq hai, yaane usko tark kar diya jaae, usse riwayat na li jaae aur As-Saaji ne farmaya ke uske paas munkar riwayaat hain.

Doosri Illat: Ibrahim bin Yusuf as-Seerfi hain jo ke sadooq[73] hain, lekin is mein kuch zaeef hai.

(Tambeeh: Ibrahim bin Yusuf as-Seerfi sadooq hasan-ul-hadees hai. Jamhoor mohaddiseen ne uski tauseeq ki hai. Us par Abu Abdur Rahman al-Fauzi ki jirah ghaer-maqbool hai – Haafiz Zubair Ali Zai)

Teesri Illat: Al-Amash Sulaiman bin Mehraan al-Asadi hain aur ye mudallis hain, is riwayat ko unho'n ne a'n (عن) se bayan kiya aur simaa ki tasreeh nahi ki.

(Haafiz Zahbi ne Meezaan-ul-Etedaal (V2 414) mein Amash ke tarjuma mein kaha ke 'wo mudallis hain aur kabhi-kabhi zaeef se bhi tadlees karte the, pas jab haddasna kahe'n to us par koi kalaam nahi hai. Jab

[73] T: (صَدُوق) Hamesha sach bolne waala, be-hadd saccha, qaul-o-qaraar ka saccha [RKT]

a’n (عن) kahe’n to tadlees ka ehtemaal hai’)

Hawaale: Dekhiye Ibne Hajar ki Tehzeeb: V7 P301 aur unhi ki Taqreeb: P59, 254) aur Taareef Ahl-ut-Taqdees: P67, Suyuti ki Asma-ul-Mudalliseen: P98 aur Ibnul Ajmi ki Tibbiyeen li Asma-ul-Mudalliseen: P31 aur Al-Maqdisi ki Qaseeda Fil Mudalliseen: P48, Al-Ansaari ki Al-Ittihaaf: P29.

Is riwayat ko Tabrani ne Mojam-ul-Kabeer: V2 P213 mein bhi riwayat kiya hai, usi tarah Abu Nuaim ne Hilyatul Auliya: V1 P187 mein ‘ حبان بن علي: ثنا عبدالملك بن جريج عن أبي حرب بن أبى الأسود عن أبيه وعن رجل عن زاذان الكندي’ ki sanad se riwayat kiya hai ke ek (1) din ham Syedna Ali ﷺ ke yahaa’n the … (phir ise zikr kiya)

Iski sanad bhi sakht zaeef hai, iski do (2) illate’n hain:

Pehli Illat: Hibban bin Ali al-Anzi hain.

Iske mutaalliq Imam Ibne Maeen ne farmaya: Iski hadees kuch bhi nahi. Jozjaani ne farmaya: Hadees mein kamzor raawi tha. Nasai-o-Daraqutni ne farmaya: Zaeef tha. Imam Bukhari ne farmaya: Ye mohaddiseen ke nazdeek qawi na tha, aur Ibne Hibban ne kaha: Ye khuli ghalatiyaa’n karne waala tha, uske muaamale mein tawaqquf zaroor hai.

Doosri Illat: Abdul Malik bin Juraij mudallis hain, unho’n ne (ba-sharte-sehat) is riwayat ko a’n (عن) se bayan kiya aur simaa ki tasreeh nahi ki.

Hawaale: Dekhiye Ibne Hibban ki Kitab-ul-Majruheen: V1 P261, Ibne Hajar ki Taqreeb: V1 P169, 363, aur Taareef-o-Ahl-ut-Taqdees: P95, Jozjaani ke Ahwaal-ur-Rijaal: P70, Ibnul Jauzi ki Az-Zuafa: V1 P187, Ibnul Junaid ke Sawalaat: P283, 462, Daraqutni ki Az-Zuafa: P187, Nasai ki Az-Zuafa: P89, Imam Bukhari ki Taareekh-ul-Kabeer: V3 P88, aur unhi ki Zuafa-us-Sagheer: P76, Ibnul Ajmi ki At-Tibbiyeen li Asma-ul-Mudalliseen: P101, Al-Maqdisi ka Qaseeda Fil Mudalliseen: P49, Al-Ansaari ki Al-Ittihaaf: P37, Khateeb Baghdadi ne ise Al-Mauzoo: V1 P262 mein ba-tareeq:

أبو علي الحسن بن الحسين بن العباس النعالي: أخبرنا سعد بن محمد بن إسحاق الصير في:

حدثنا الجسين بن عمر الثقفي: حدثنا مسروق بن المرزبان: حدثنا شريك عن عثما بن أبي زرعة عن سالم بن أبي الجعد قال: سئل علي بن أبي طالب riwyat kiya

Iski sanad bhi intihaai kamzor hai, iski chaar (4) illate'n hain:

Pehli Illat: Al-Hasan bin al-Hussain bin al-Abbas an-Na-aali…

Doosri Illat: Shareek bin Abdullah al-Qaazi hain, ye 'saee-ul-hifz' the, yaane 'soo-e-haafiza' ka shikaar the.

Teesri Illat: Saalim bin Abil Jaad ne Syedna Ali رضي الله عنه ko nahi paaya tha.

Chauthi Illat: Masrooq bin Al-Marzabaan hai. Uske mutaalliq Abu Haatim ne farmaya: Ye qawi nahi hai.

Hawaale: Zahbi ki Meezaan-ul-Etedaal: V2 P8, unhi ki Al-Kaashif: V3 P121, Ibne Abi Haatim ki Al-Jirah wa Taadeel: V8 P397, Khateeb ki Taareekh-e-Baghdaad: V7 P300, Ibnul Jauzi ki Az Zuafa: V3 P116, Ibne Abi Haatim ki Al-Maraseel: P70, Aur Al-Aalaai ki Jaame ut Tehseel: P179.

Chatta Qissa: Khalid bin Abdullah al-Qasri Ka al-Jaad bin Dihram Ke Saath Qissa

Main Khalid bin Abdullah Al-Qasri ke paas Eid-ul-Adha ke din waasit (muqaam) par haazir hua, to Khalid al-qasri ne kaha: Laut jaao aur qurbaani karo, Allah Ta'ala tum se (tumhara ye amal) qubool farmaae. Yaqeenan main to Jaad bin Dirham ki qurbani karne waala hoo'n (yaane usko zibah karunga, is liye ke) uska ye zom[74] hai ke Allah Ta'ala ne Syedna Ibrahim عليه السلام ko (apna) khaleel nahi banaya tha aur na hi Musa عليه السلام se kalaam farmaya, Allah Ta'ala uski us baat se jo Jaad bin Dirham kehta hai bahut ziyaada buland hai (ye uska Allah par jhoot hai). Phir wo utre aur unho'n ne Jaad bin Dirham ko zibah kiya.

Sakht zaeef qissa hai.

Takhreej: Is riwayat ko Imam Bukhari ne Taareekh: V2 P64, Khalq Afaal-ul-Abaad: P12, Bayhaqi ne Sunan Kubra: V10 P205, aur Al-Asma was

[74] T: (زُعْم) Gumaan, zann [RKT]

Sifaat: P350, Daarmi ne Ar-Radd Ala al-Jahmiyya: P17, aur Ar-Radd Alaa Al-Muraisi: P118, Al-Lalkaai ne Sharah Usool Eteqaad Ahlus Sunnah wal Jamaa-ah: V2 P319, Al-Aajiri ne Ash-Shariya: P97, 328, Al-Mizzi ne Tehzeeb-ul-Kamaal: ق V1 P319 mein aur (Mohaddis) An-Najaad ne Ar-Radd Alaa Main Yaqool-ul-Quran Makhlooq: P54 mein: ‘ القاسم بن محمد: ثنا عبدالرحمان بن محمد بن حبيب عن أبيه عن جده قال’ ki sanad se riwayat kiya aur ye qissa zikr kiya.

(Tambeeh: Sharah Usool Eteqaad Ashle Sunnat wal Jamaat ke naam se Laalkaai se mansoob kitab ba-sanad-e-saheeh saabit nahi hai. Us kitab ka bunyaadi raawi Ahmad bin Ali bin al-Hussain bin Zakariyya at-Tariseesi sakht zaeef aur majrooh raawi hai. Mohaddis Abu Taahir as Salafi ne uski tauseeq ki hai, lekin Shujaa-az-Zehli, Abul Qasim bin as-Samarqandi waghaerahuma jamhoor ne us par jirah ki hai. Muhammad bin Nasir use kazzaab samajhte the. Dekhiye Lisaan-ul-Meezaan: V1 P227-228)

Lihaaza us ghaer-saabi kitab se usool mein istidlaal karna saheeh nahi hai. Zubair Ali Zai

Iski sanad sakht zaeef hai, uski do (2) illate’n hain.

Pehli Illat: Iski sanad mein Abdur Rahman bin Muhammad hain jo sirf ‘maqbool (yaane majhool-ul-haal mastoor)’ raawi hain, jaisa ke Ibne Hajar ki At-Taqreeb: P349 mein hai aur ‘maqbool’ ki riwayat mutaaba-at[75] mein to qaabil-e-qubool hoti hai, lekin tafarrud[76] ke waqt (yaane maqbool raawi jab apni riwayat mein munfarid[77] ho) jaisa ke is riwayat mein hai to ye (raawi) leen-ul-hadees (zaeef raawi) hai. Jaisa ke (Taqreeb ke) muqaddame: V1 P74 mein Ibne Hajar ne likha hai. Zahbi ne farmaya: Ye pechaana nahi jaana (dekhiye: Meezaan-ul-Etedaal: V3 P299.

Doosri Illat: Muhammad bin Habeeb hai, ye majhool raawi hai, jaisa ke Ibne Hajar ki Taqreeb ut Tehzeeb: P473 aur Zahbi ki Meezaan-ul-

[75] T: (مُتابَعَت) Pairwi, itteba, taabedaari [RKT]
[76] T: (تَفَرُّد) Infiraadiyat [RKT]
[77] T: (مُنفَرِد) Mumtaaz hona, yakta hona [RKT]

Etedaal: V4 P428 mein likha hua hai.

Is riwayat ko Ibne Abi Haatim ne Ar-Radd Alaa-al-Jahmiyya mein riwayat kiya, jaisa ke Haafiz Zahbi ki Kitab-ul-Uloo (al-mukhtasar: P134) mein ba-tareeq: ‘ عيسى بن أبي عمران الرملي: حدثنا أيوب بن سويد عن السري بن يحيى قال: خطبنا خالد القسري’ ki sanad se riwayat kiya aur is qisse ka zikr kiya.

Iski sanad bhi sakht zaeef hai aur iski bhi do (2) illate’n hain:

Pehli Illat: Isa bin Abi Imran ar-Ramalli hai. Ibne Abi Haatim ne Ramalla (muqaam) par usse (riwayaat) likhee’n, jab unke waalid Abu Haatim ne uski hadees ko dekha to farmaya: ‘Uski hadees is baat par dalaalat karti hai ke ye saccha nahi, to usse riwayat karna chod diya’. Dekhiye Al-Jirah wa Taadeel: H2 P284 aur Zahbi ki Meezaan-ul-Etedaal: V4 P339.

Doosri Illat: Ayyub bin Suwaid hai, uske mutaalliq Abdullah bin al-Mubaarak ne farmaya: Use apne haal par chod do. Yahya bin Maeen ne farmaya: Ye kuch nahi hai, ye hadeese’n chori karta tha. Imam Bukhari ne farmaya: Mohaddiseen uske mutaalliq kalaam karte the. Jozjaani ne farmaya: Waahi-ul-Hadees (Hadees mein kamzor hai). Imam Ahmad, As Saaji, aur Abu Dawood ne farmaya: Zaeef hai. Nasai ne farmaya: Ye siqa nahi hai. Abu Haatim ne farmaya: Leen ul Hadees[78].

Hawaale: Dekhiye Tehzeeb ut Tehzeeb: V1 P354, Meezaan-ul-Etedaa: V1 P287, Ibnul Jauzi ki Az Zuafa: V1 P130, Sawalaat Ibnul Junaid: P407, Imam Zahbi ki Al-Kaashif: V1 P93, Doctor Najm Abdur Rahman ki Mojam-ul-Jirah wa Taadeel li-Rijaal us Sunan Kubra: P22, aur Jozjaani ki Ahwaal ur Rijaal: P155, Taareekh Ibne Maeen: V4 P451, Ibne Abdul Haadi ki Bahr ud Dam: P77 Ibne Adi ki Al-Kaamil: V1 P351.

Saatwa’n Qissa: Syedna Saalaba bin Haatib ﷺ Ka Qissa

Syedna Saalaba ne Rasool Allah ﷺ se arz ki ke: Aye Allah ke Rasool! Allah Ta’ala se dua keejiye ke Allah Ta’ala mujhe maal ataa farmaae. To Aap ﷺ ne farmaya: Tujh par taajjub! Aye Saalaba thoda maal ke jis par

[78] T: Zaeef [RKT]

tu Allah Ta'ala ka shukr adaa karta rahe behtar hai us bahut ziyaada maal se ke jis par (shurk adaa karne ki) tu taaqat na rakhta ho. Kya tu Rasool Allah ﷺ ki tarah nahi hona chaahta? Allah Ta'ala ki qasam! Agar main Allah se is baat ka sawaal karun ke Allah Ta'ala mere liye pahaado'n ko sone-chaandi ka bana de to ye ban jaae'n.

Saalaba ﷺ phir laut kar aap ki taraf aae aur arz ki ke Aye Allah ke Rasool! Mere liye dua keejiye ke Allah Ta'ala mujhe maal ataa farmaae. Allah ki Qasam! Agar Allah Ta'ala ne mujhe maal ataa farmaya to main haqdaar ko uska haq zaroor diya karunga, to Allah ke Rasool ﷺ ne farmaya: Aye Allah! Saalaba ko maal ataa farma, aye Allah! Saalaba ko maal ataa farma, aye Allah! Saalaba ko maal ataa farma.

(Raawi ne) Kaha ke Saalaba ne kuch bakriyaa'n lee'n, to wo is tarah nashu-numa[79] paae'nge jis tarah ke keede-makode nashu-numa paate hain, (ye bakriya'n is qadr badh gaee'n) ke madina ki jagah unke liye tang ho gai aur wo Rasool Allah ﷺ ke saath namaz adaa karte.

Phir wo unhe'n lekar madina se kuch door chale gae, wo Rasool Allah ﷺ ke paas haazir hote phir un bakriyo'n ki taraf chale jaate, yaha'n tak ke madina munawwara ki charaah-gaahe'n un par tang ho gaee'n to wo un bakriyo'n ko lekar kuch aur door chale gae, phir sirf juma mein Rasool Allah ﷺ ke pasa haazir hote aur phir un bakriyo'n ki taraf nikal jaate, phir wo bakriyaa'n kuch aur ziyaada huee'n to wo aur bhi door chale gae unho'n ne ba-jamaat namaz aur juma tark kar diya (kabhi-kabhi qaafile guzarte) to wo sawaar logo'n se milte aur poochte ke tumhare paas deen ki baato'n mein se (koi nai baat) hai, aur wo logo'n ka kya haal hai?

Aur Allah Ta'ala ne Rasool Allah ﷺ par ye aayat naazil farmaai:

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ بِهَا. (Surah-at-Tauba: 103)

Aap Unke Maalo'n Mein Se Sadqa Leejiye, Jiske Zariye Se Aap Unhe'n Paak-saaf Kare'n Aur Unka Tazkiya Keejiye.

[79] T: (نَشو و نُما) Taraqqi, urooj, paeda hona, badhna ugna [RKT]

To Rasool Allah ﷺ ne sadaqaat jama karne ke liye ansariyo'n mein se … aur Bani Sulaim ke ek (1) shakhs ﷺ ko muqarrar farmaya. Aur unhe'n Aap ﷺ ne sadaqaat (yaane zakat) ki sunnat aur ahkamaat likhwa diye aur unhe'n hukm diya ke wo logo'n se sadaqaat (zakat) wasool kare'n aur Saalaba ﷺ ke paas bhi jaae'n aur unse unke maal ki zakat wasool kare'n. Unho'n ne aisa hi kiya, yaha'n tak ke Saalaba ﷺ ke paas pohonche to unhe'n Rasool Allah ﷺ ki likhi hui tehreer dikhaai, Saalaba ne farmaya: Tum logo'n se zakat wasool karlo jab unse faarigh ho jaao to mere paas aajaana. Unho'n ne aisa hi kiya (jab wo aae) to Saalaba ﷺ ne kaha: Allah ki Qasam! Ye (zakat ka wasool karna) to jizya hi ka bhai hai (yaane jizya ki qism hai) to wo zakat wasool karne waale chal pade, jab Rasool Allah ﷺ se aakar mile (aur unhe'n ye baat batlaadi ke Saalaba ﷺ to ye kehte hain) to Allah Ta'ala ne apne Rasool ﷺ par (ye aayat) naazil farmai:

وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِنْ اٰتٰىنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ وَلَنَكُوْنَنَّ مِنَ الصّٰلِحِيْنَ

(Surah-at-Tauba: 75-77)[80]

Aur Un Mein Aise Bhi Hain, Jinho'n Ne Allah Se Ye Ahd Kiya Ke Agar Allah Ne Apne Fazl Se Hame'n Ataa Kiya To Ham Zaroor Sadaqaat Denge (يَكْذِبُوْنَ) Tak.

To kaha ke Saalaba ﷺ ke ek (1) qareebi ansari Sahabi sawaar hue aur un tak pohonche aur unse kaha. "Tera naas ho! Aye Saalaba! Tu to halaak ho gaya, Allah Ta'ala ne tere mutaalliq Quran-e-Majeed mein ye-ye naazil farmaya hai".

Pas Saalaba ﷺ apne sar par khaak daalte hu aur ye kehte hue aae: Aye Allah ke Rasool! Aye Allah ke Rasool! ﷺ (lekin) Allah ke Rasool ﷺ ne unse unki zakat qubool nahi ki yaha'n tak ke Allah Ta'ala ne aap ki rooh qabz farmali, yaane Rasool Allah ﷺ ne zindagi bhi unki zakat qubool nahi ki.

Rasool Allah ﷺ ki wafaat ke baad Saalaba ﷺ Syedna Abu Bakr Siddiq ﷺ ke paas aae (unhe'n zakat di) aur kaha ke: Aye Abu Bakr! Aap meri

[80] T: Urdu pdf mein arbi text mein sirf aayat number 75 aur uska urdu tarjuma likha hai. Par reference mein aayat number 75-77 likha hai. [RSB]

qaum ka mere mutaalliq rawaiyya aur Rasool Allah ﷺ ke saath mere taalluq ko jaante hain, meri zakat qubool keejiye to Syedna Abu Bakr Siddiq ؓ ne qubool karne se inkaar kar diya. Phir Syedna Umar Farooq ؓ ke (daur-e-khilaafat mein unke) paas aae to unho'n ne bhi wasool karne se inkaar kar diya, phir Syedna Usman ؓ ke (daur-e-khilaafat mein unke) paas aae to unho'n ne bhi inkaar kar diy, phir Syedna Usman ؓ ke daur-e-khilaafat mein Saalaba faut ho gae.

Ye riwayat man-ghadat hai.

Takhreej: Is riwayat ko Tabrani ne Al-Mojam-ul-Kabeer: V8 P260, Al-Ahadees ut Taweel, Al-Mojam-ul-Kabeer: V5 P225, Abu Nuaim ne Maarifa-tus-Sahaaba: V3 P272, Tabari ne apni Tafseer: V14 P370, Ibne Aseer ne Usad-ul-Ghaaba: V1 P284, Bayhaqi ne Dalaael-un-Nubuwwah mein: V5 P289, Al-Waahidi ne Asbaab-un-Nuzool: P290, Ibne Abdul Bar ne Al-Istiaab: V2 P312 mein mukhtasaran. Baghwi ne apni Tafseer: V2 P312, aur Ibne Hazm ne mukhtasaran Al-Mahalla: V11 P208 mein mukhtalif sanado'n se ' عن معان بن رفاعة عن أبي عبد الملك علي بن يزيد الألهاني عن القاسم بن عبدالرحمان عن أبي أمامة الباهلي عن ثعلبة بن حاطب' ki sanad se is qissa ke saath bayan kiya hai.

Main kehta hoo'n: Ye sanad intihaai kamzor hai iski do (2) illate'n hain:

Pehli Illat: Ma-aan bin Rifaa-ah as Salaami hai jo leen-ul-hadees (zaeef) hai aur bahut ziyaada irsaal[81] karta hai.

Doosri Illat: Ali bin Yazeed-ul-Ilhaani hai, us par shadeed jirah hai.

Imam Bukhari ne uske mutaalliq farmaya ke ye munkar-ul-hadees hai. Daraqutni, Al-Barqi aur al-Azdi ne ise matrook qaraar diya. Abu Haatim ne farmaya: Ye zaeef hai, uski ahadees munkar hain. Nasai ne farmaya ke matrook raawi hai. Aur Abu Zurah ne farmaya ke ye qawi nahi, Abu Nuaim ne farmaya ke ye munkar-ul-hadees hai. Haakim ne farmaya: 'ذاهب الحديث' (Hadees mein gaya-guzra hai) Jozjaani ne farmaya ke maine bahut se aimma ikraam ko dekha ke wo iski ahadees jo ye

[81] T: (إرْسال) Taabai ki us hadees mein jo usne Aap ﷺ se riwayat ki ho kisi Sahabi ka zikr na kiya ho, hadees ka mursal hona [RKT]

riwayat karta unka inkaar karte the.

Hawaale: Dekhiye Tehzeeb: V7 P346, Taqreeb: V2 P537, Fathul Baari: V10 P540, Meezaan-ul-Etedaal: V4 P81, Ibnul Jauzi ki Az-Zuafa: V2 P200, aur Jozjaani ki Ahwaal ur Rijaal: P165.

Ibne Hazam ne Al-Mahalla: V11 P208 mein is hadees ko sanad-e-mazkoor ke saath zikr karne ke baad farmaya: 'وهذا باطل بلاشك' (Bila-shubha ye baatil qissa hai).

Allama Iraaqi ne Ihya-ul-Uloom ki takhreej: V3 P372 mein farmaya: 'Tabarani ne zaeef sanad se usko riwaayat kiya'. Haafiz Ibne Hajar ne Takhreej Ahadees-ul-Kashaaf: P77 mein isi sanad mazkoor ke saath is hadeesko zikr karne ke baad farmaya: 'وهذا إسناد ضعيف جداً' (ye sakht zaeef sanad hai.

Allama Haithami ne Majma'-az-Zawaaid: V7 P32 main is qissako zikr kiya phir farmaya ke is hadees ko Tabrani ne riwayat kiya iski sanad mein Ali bin Yazeed-ul-Ilhaani hai aur wo matrook hai. Ilkh

Is riwayat ko Tabari ne apni Tafseer mein: V14 P370 aur Bayhaqi ne 'Dalaael-un-Nubuwwah: V5 P289' mein

محمد بن سعد قال: حدثني أبي قال: حدثني عمي الحسين بن الحسن بن عطية قال: حدثني أبي عن أبيه عطية بن سعد عن ابن عباس.

ki sanad se riwayat kiya ke Ibne Abbas ﷺ ne aayat: 'وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِنْ اٰتٰنَا مِنْ فَضْلِهٖ' ke mutaalliq farmaya ke ansaariyo'n mein se ek (1) shakhs the, unhe'n Saalaba ﷺ kaha jaata tha, ek (1) majlis mein haazir hue aur farmaya: Agar Allah Ta'ala ne mujhe apne fazl se (maal) ataa farmaya to main har haqdaar ko uska haq doonga, sadqa karunga, aur rishtedaaro'n ko bhi doonga. Allah Ta'ala ne unhe'n aazmaaish mein mubtala kiya aur unhe'n maal ataa farmaya. Pas unho'n ne Allah Ta'ala se waada-khilaafi ki, pas Allah Ta'ala unki us waada khilaafi par unse naaraaz hua. To Allah ne unke hal ko bayan karte hue farmaya ke: 'وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ' aayat ke aakhir 'يَكْذِبُوْنَ' tak.

Muallif ne kaha: Iski sanad intihaai taareek hai (aur) zof ki kai wujuhaat

ke saath musalsal hai.

Pehli Illat: Muhammad bin Saad al-Aufi hain, unke mutaalliq Khateeb ne farmaya: Hadees mein kamzor tha.

Doosri Illat: Uska waalid hai, Imam Ahmad ne uske mutaalliq farmaya ke ye 'jahmi' hai aur farmaya: ke ye aise logo'n mein se nahi ke usse riwayat likhne mein tasaahul[82] barta jaae na hi uska ye muqaam hai, is baat ko Khateeb ne bayan farmaya.

Teesri Illat: Al-Hussain bin al-Hasan bin Atiya al-Aufi hai, ise Yahya bin Maeen waghaera ne zaeef qaraar diya. Ibne Hibban ne farmaya: Aisi riwayate'n bayan karta hai jin par uski mutaaba-at nahi ki jaati, uski riwayat se hujjat lena jaaez nahi. Abu Haatim ne ise 'zaeef-ul-hadees' qaraar diya aur Jozjaani ne farmaya: Waahi-ul-hadees hai. Nasai ne zaeef kaha. Ibne Saad ne farmaya: Usne bahut si ahadees suni hain, hadees mein zaeef tha.

Chauthi Illat: Al-Hasan bin Atiya al-Aufi hai, uske mutaalliq Abu Haatim ne farmaya: Zaeef-ul-Hades. Bukhari ne farmaya: Ye kuch nahi. Ibne Hibban ne farmaya: Munkar-ul-Hadees hai, main nahi jaanta ke iski ahadees mein musibat khud uski taraf se hai, ya uske waalid ki taraf se ya un dono hi ki taraf se hai, kyounke uske waalid hadees mein kuch bhi nahi, pas yahee'n se uska muaamal mushtaba hota hai, usko tark kar dena laazim hai. Ibne Hajar ne kaha: Ye zaeef hai.

Paanchwee'n Illat: Atiya bin Saad al-Aufi hai, use Soori ne zaeef qaraar diya, usi tarah Haashim, Yahya bin Maeen, Ahmad, (Abu Haatim) ar-Raazi, An-Nasai, Ibne Adi, Abu Zurah, Az-Zahbi aur Ibne Hajar ne zaeef qaraar diya.

Hawaale: Ibne Hajar ki Fathul Baari: V[83] P412, V12 P305, V13 P102. Tehzeeb: V2 P255, V7 P200. Taqreeb: V1 P162. Ibnul Jauzi ki Az-Zuafa: V2 P180. Ibne Hibban ki Kitab-ul-Majruheen: V1 P234. Khateeb ki Taareekh Baghdaad: V9 P126. Uqaili ki Az-Zuafa: V3 P359. Aur Ibne Adi ki Al-Kaamil: V5 P2007.

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[82] T: (تَساہُل) Ghaflat, be-parwaai, susti [RKT]

[83] T: Urdu pdf mein volume number missing hai [RSB]

Saalaba bin Haatib ﷺ ki taraf mansoob ye qissa baatil-o-mahez man-ghadat hai. Ahle ilm ne bayan kiya ke Saalaba bin Haatib ﷺ Jaleel-ul-Qadr badri sahabi hain. Aur ye bat saabit hai ke Rasool Allah ﷺ ne farmaya:

لا يدخل النار أحد شهد بدراً أو الحديبية.

Badr-o-hudaibiya mein shaamil hone waala koi shakhs jahannam mein daakhil nahi hoga. (Saheeh Muslim: H2495 Jaabir (ﷺ) ki riwayat)

Tambeeh: Saheeh Muslim mein Fauzi ke bayan-karda alfaaz maujood nahi hain, balke Saheeh Muslim mein ye likha hua hai ke:

لا يدخل النار أحد شهد بدراً أو الحديبية.

Wo jahannam mein daakhil nahi hoga kyounke be-shak wo badr aur hudaibiya mein shaamil tha.

Aur Nabi ﷺ ne apne Rabb-e-Azzo Wajal ka kalaam bayan karte hue farmaya:

إعملو اما شئتم فقد غفرك لكم.

(Aye ahle badar) Tum jo chaaho amal karo yaqeenan mein tumhari bakhshish kar chuka hoo'n. (Saheeh Bukhari: 3007; Saheeh Muslim: H2494)

Ab jo is muqaam-o-martaba par faaiz ho Allah Subhanahu wa Ta'ala kis tarah uske dil mein nifaaq baaqi chod sakta hai?

Arz-e-Mutarjim: Jaleel-ul-Qadr badri sahabi Syedna Saalaba bin Haatib ﷺ se mutaalliq is ghade hue waaqe ki isnaadi haisiyat aapke saamne hai. Ash-Shaikh Yusuf bin Muhammad bin Ibrahim al-Ateeq farmate:

Iske matan mein bhi nakaarat[84] paai jaati hai jiski talkhees do (2) hisso'n mein pesh karta hoo'n:

Awwal: Ye qissa Quran-e-Majeed aur Sunnat-e-Rasool ﷺ ke bhi mukhaalif hai. Is liye ke Quran-e-Majeed-o-Sunnat-e-Rasool ﷺ mein tauba karne waale ki tauba ki qubooliyat waarid hui hai. Is waqt tak jab tak tauba karne waala sakraat ke aalam mein na aajaae aur jab tak

[84] T: (نَكارَت) Na-pasandeedgi, bezaari, nafrat, ajnabi-pan [RKT]

sooraj mashriq ke bajaae maghrib se tuloo na ho jaae, jabke us qisse se uske bar-aks ye baat maaloom hoti hai ke Rasool Allah ﷺ aur Khulafa-e-Salaasa ﷺ ne unki tauba ko qubool na kiya.

Duwam: Ye qissa ahadees-e-saabita ke bhi khilaaf hai. Bahz bin Hakeem apne waalid se aur wo unke daada se bayan karte hain ke Rasool Allah ﷺ ne farmaya: Jungle mein charne waale har chalees (40) oonto'n par ek (1) bint laboon waajib hai aur apni jagah se oont alaahada-alaahada na kiye jaae'n jo shakhs ajr-o-sawaab ki niyyat se zakat adaa karega usko to sawaab milega aur jo shakhs zakat adaa nahi karega to ham us shakhs se zakat bhi wasool karenge aur uska aadha maal bhi aur Muhammad ﷺ ke ghar waalo'n ka us mein koi hissa na hoga. (Sunan AD: H1575; Ahmad: V5 P2)

Ustad-e-Mohtaram Haafiz Zubair Ali Zai ne bhi is qissa ko mauzu-o-mardood qaraar dete hue raqm farmaya: 'Ye riwayat baatil aur mardood hai, is riwayat par tafseeli jirah ke liye Adaab Mahmood al-Himsh (عداب محمود الحمش) ki kitab Saalaba bin Haatim, as-Sahaabi al-Muftari Alae'. (Dekhiye: P67, 73, Al-Hadees: 13 P13)

In tamaam riwayaat ki tehqeeq ka natija aur khulaasa ye hai ke Syedna Saalaba bin Haatib al-Ansaari ﷺ ke baare mein ye qissa be-buniyaad aur baatil hai. Jise baaz qissa-go hazraat maze le-le kar bayan karte hain, is mardood qisse se Syedna Saalaba ﷺ baree hain. (Al-Hadees: 13 P14-15)

Aathwa'n Qissa: Syedna Alaa bin al-Hadhrami ﷺ Ko Bahrain Behjne Ka Qissa

Riwayat hai ke: "Rasool Allah ne jab Alaa bin Al-Hadhrami ﷺ ko Bahrain bheja to unke peeche chala, maine un mein teen (3) khaslate'n dekhee'n, main nahi jaanta ke un mein se kis par taajjub karu'n".

Ham ek (1) dariya ke kinaare aakar ruke to Alaa ﷺ ne farmaya: Allah ka naam lo aur be-khatar daakhil ho jaao.

Ham ne Allah ka naam liya aur daakhil ho gae, phir ham ne wo dariya

paar kar liya aur paani ne ahamare oonto'n ko qadmo'n ke talwo'n tak bhi tar nahi kiya, jab ham laute to unke saath ek (1) be-aab-o-giyaah zameen par chalne lage aur hamare paas paani na tha, ham ne unse shikaayat ki to unho'n ne do (2) rakat namaz padhi phir dua ki, aasmaan par dhaal ki tarah sakht baadal the. Phir un baadalo'n ne apne dahaane khol diye khoob baarish hui to ham ne paani haasil kiya, aur jab wo (dauraan-e-safar) faut hue to ham ne unhe'n reit mein dafan kar diya, phir ham thodi hi door chale the ke ham ne kaha agar koi darinda aagaya to unhe'n khaa lega, to ham unki taraf lautkar aae, ham ne unhe'n unki qabr mein na paaya.

Ye sakht munkar riwayat hai.

Takhreej: Is riwayat ko Abu Nuaim ne Dalaael-un-Nubuwwah: V2 P573 Tabrani ne Al-Mojam-ul-Kabeer: V18 P95 aur Al-Mojam us Sagheer: V1 P245 mein ' إسماعيل بن إبراهيم الهروي: نا أبي عن أبي كعب صاحب الحرير عن سعيد الجريري عن أبي السليل ضريب بن نقير عن أبي هريرة رضي الله عنه قال' ki sanad se bayan kiya aur is qissa ko zikr kiya.

Iski sanad saaqit hai aur iski teen (3) illate'n hain:

Pehli Illat: Ibrahim-ul-Harwi Ismail ka waalid majhool hai.

Doosri Illat: Abu as Saleel Zuraib bin Naqeer hai aur ye Abu Huraira ﷺ se irsaal (yaane munqata riwayat bayan) kar raha hai.

Teesri Illat: Saeed bin Iyaas al-Jareeri mukhtalat hai. (Yaane uska haafiza aakhri umar mein kharab ho gaya tha).

Hawaale: Dekhiye Ibne Hajar ki Tehzeeb ut Tehzeeb: V4 P401. Taqreeb ut Tehzeeb: V1 P233. Aur Ibnul Kayaal ki Al-Kawaakib-un-Neeraat: P178.

Haafiz Haithami ne Majma'-az-Zawaaid: V9 P376 mein ise zikr kiya phir farmaya: Tabrani ne use apni teeno kitaabo'n (Al-Mojam-ul-Kabeer, As-Sagheer, Al-Ausat) mein zikr kiya. Iski sanad mein Ibrahim bin Ma'mar Al-Harmi, Ismail ka waalid hai, use main nahi jaanta. Is (riwayat) ke baqiya rijaal siqa hain.

Haafiz Zahbi ne Taareekh-ul-Islam mein (P137) is (mazkoora) sanad se isko bayaan kiya. Bayhaqi ne Dalaael-un-Nubuwwah: V6 P51 mein:

أبو عبدالرحمان محمد بن الحسين السلمي: حدثنا محمد بن محمد بن أحمد بن إسحاق الحافظ: حدثنا أبو الليث سهل بن معاذ التميمي: حدثنا أبو حمزة إدريس بن يونس: حدثنا محمد بن يزيد بن سملة: حدثنا عيسى بن يونس عن عبدالله بن عون عن أنس بن مالك رضي الله عنه قال...

Ki sanad se riwayat kiya aur Al-Alaa bin al-Hadrami ﷺ ke qissa mein ek (1) taweel hadees bayan ki ….

Muallif kehte hain: Aur iski ye sanad mauzu hai. Iski teen (3) illate'n hain:

Pehli Illat: Muhammad bin al-Hussain as-Salmi hai. Jo soofi tha, aur soofiya ke liye hadeese'n ghadha karta tha.

Doosri Illat: Idrees bin Yunus hai. Ibnul Qattan ne farmaya ke uska haal pehchaana nahi jaata. (Yaane ye majhool hai)

Teesri Illat: Abdullah bin Aun ne (Syedna) Anas ﷺ ko dekha tha, lekin unse kuch bhi nahi suna. (Is riwayat mein ye Anas ﷺ se bayan kar rahe hain, yaane ye sanad munqata hai).

Hawaale: Dekhiye Zahbi ki Siyaar Elaam-un-Nubala: V17 P247, Meezaan-ul-Etedaal: V3 P523, Khateeb ki Taareekh Baghdad: V2 P248, Ibne Hajar ki Lisaan-ul-Meezaan: V1 P335, V5 P140, Ibne Abi Haatim ki Al-Maraseel: P99 aur Al-Alaai ki Jaame ut Tehseel: P315.

Nawwa'n Qissa: Nabi-e-Kareem ﷺ aur Abu Bakr Siddiq ﷺ Ki Madina

Tashreef-aawari Ka Qissa

Jab Rasool Allah ﷺ madina tashreef laae to madina ki khwateen-o-bacche ye kehne lage: 'طلع البدر علينا من ثنيات الوداع وجب الشكر علينا ماجعا لله داع'

Takhreej: Imam Bayhaqi ne ise Dalaael-un-Nubuwwah: V2 P506 mein: أبو عمرو الأديب قال: أخبرنا أبوبكر الأسماعيلي قال: سمعت: أبا خليفة يقول: سمعت ابن 'عائشة' ki sanad se riwayat kiya aur ye qissa bayan kiya.

Muallif kehte hain: Iski ye sanad ma'zal (munqata) hai, iski sanad mein se teen (3) se ziyaada raawi saaqit hain.

Ibne Ayesha ka naam Obaidullah bin Muhammad bin Hafs hai, unho'n ne ye hadees mursalan (yaane munqata) bayan ki hai.

Hawala: Dekhiye Taqreeb ut Tehzeeb: V1 P374 H4334.

Muallif kehte hain ke Haafiz-ul-Iraaqi ne Ihya-ul-Uloom ki ahadees ki Takhreej: V2 P277 mein yehi illat (wajah-e-zof) bayan ki hai. Unho'n ne kaha ke Bayhaqi ne Dalaael-un-Nubuwwah mein is hadees ko Ibne Ayesha se ma'zalan (yaane munqata) bayan kiya.

Haafiz Ibne Hajr ne Fathul Baari: V8 P129 mein farmaya: Ham ne Al-Halabiyaat mein munqata sanad ke saath khwateen ke is qaul ko riwayat kiya gaya ke jab Nabi-e-Kareem ﷺ madina tashreef laae to khwateen ne kaha: 'طلع البدر علينا من ثنيات الوداع...'

Shaikh Albani ne Silsila Ahadees-uz-Zaeefa: V1 P497 H488 mein farmaya: Iski sanad zaeef hai aur iske raawi siqa hain. Lekin ye ma'zal (munqata) sanad hai, uski sanad se teen (3) ya kuch ziyaada raawi saaqit hain, is liye ke ye Ibne Ayesha (Imam) Ahmad ke ustaado'n mein se hain unho'n ne irsaal kiya hai.

Ghazali ne Ihya: V2 P277 mein is qiss ko is izaafa ke saath bayan kiya ke wo daff bajaate hue khush-ilhaani[85] ke saath ye keh rahi thee'n, is izaafe ki koi asal nahi jaisa ke Al-Iraaqi ne farmaya: 'وليس فيه ذكر بالدف والألحان' ke is mein daff-o-ilhaan ka zikr nahi.

Suyuti ne is qissa ko Al-Khasaais: V1 P313 mein zikr kiya hai!!!

Arz-e-Mutarjim:

Syedna Siddiq Akbar رضي الله عنه ka safar hijrat mein Rasool Nabi-e-Kareem ﷺ ka rafeeq-e-safar hona aur saath-saath madina tashreef laana aisi maaroof-o-maaloom haqeeqat hai ke mohtaj-e-bayan nahi. Bila-shubha madina munawwara ke logo'n ne aap ke istiqbaal bhi kiya.

Lekin daff bajaate hue aur mazkoora ashaar padhte hue istiqbaal karne waali ye riwayat zaeef hai lihaaza iske bayaan se ijtinaab karna chaahiye. Waise bataur-e-naat ke ye ashaar padhne mein koi harj nahi

[85] T: (خوش اِلحانی) Acchi aawaaz waala, sureeli, acchi aawaaz [RKT]

hai, kyounke is mein koi ghaer-sharai baat nahi aur naatiya ashaar ka padhna saabit bhi hai. Mausiqi ke baaz dil-daada daff waali is riwayat ko mausiqi ke jawaaz mein daleel banaate hain, unka ye amal yaqeenan baatil hai, choonke daff mein aur aalaat-e-mausiq mein bada farq hai. Jo sar-e-dast hamara mauzu nahi.

Daswa'n Qissa: Imam Bukhari ﷺ Ke Imtihaan Ka Qissa

Imam Muhammad bin Ismail Bukhari ﷺ Baghdad tashreef laae, ashaab-ul-hadees ne ye baat suni, to ek-sau (100) ahadees (poochne) ka iraada kiya, unho'n ne un ahadees ki sanado'n aur matoon ko ulat-palat kar rakh diya is sanad ke matan ko doosri sanad ke saath aur is matan ko doosri sanad ke saath kar diya aur har ek ko is tarah kid us (10) ahadees yaad kara de'n taake wo mehfil mein unhe'n Imam Bukhari par pesh kare'n, log jama hue un mein se ek (1) shakhs ne aage badh kar apni dus (10) ahadees mein se ek (1) hadees ke mutaalliq sawaal kiya. Aap ne farmaya: Main use nahi pehchaanta, phir us shakhs ne doosri hadees ke mutaalliq sawaal kiya. Imam Bukhari ne farmaya: Main use nahi pehchaanta. Isit arah ye silsila jaari raha yaha'n tak ke wo apni un dus (10) ahadees ke sawaalo'n se faarigh hua.

Samajhdaar log ek-doosre ki taraf mutawajje hue aur kaha ke ye shakhs (yaane Imam Bukhari) muaamala ko samajh gae hain (ke mera imtihaan le rahe hain) aur jo nahi jaante the, unho'n ne khayal kiya ke Imam Bukhari be-bas hain.

Phri doosra shakhs taiyyar hua aur usi tarah kiya jis tarah pehle shakhs ne kiya tha Imam Bukhari yehi kehte rah eke main nahi pohonchta. Phir teesra shakhs kahda hua aur usi tarah hota raha. Yaha'n tak ke in dus (10) aadmiyo'n ke sawalaat khatam hue, Imam Bukhari unke jawabaat mein usse ziyaada kuch na kehte ke 'لا أعرفه' main nahi jaanta. Jab unhe'n maaloom hua ke ye dus (10) aadmi faarigh ho chuke hain to aap un mein se pehle shakhs ki taraf mutawajje hue aur farmaya: Aap ki pehli hadees is tarah se aur doosri is tarah aur teesri is tarah hai aap ne dus (10) ki dus (10) bayan kar de'n aur har matan ko uski sanad ki taraf lauta diya. Is tarah doosro'n (yaane baqiya nau (9) afraad) ke

saath kiya. To logo'n ne unke haafiza ko maan liya. Ibne Saaid jab kabhi ye qissa bayan karte to kehte:

Sakh takkar maarne waala mendha. الكبش النطّاح.

Ye qissa zaeef hai.

Takhreej: Khateeb Baghdad ne ise Taareekh Baghdad mein: V2 P20 aur Sabki mein Tabaqaat: V2 P6 mein Al-Mizzi ne Tehzeeb-ul-Kamaal: V3 P1173 (خطی نسخه)) mein: ' أبو أحمج عبدالله بن عدي قال: سمعت عدة مشائخ يحكون' ki sanad se bayan kiya hai.

Main kehta hoo'n ye sanad zaeef hai is mein majhool raawi hain. (Yaane ye mashaaikh majhool hain. Koi nahi jaanta ke ye kaun hain?/Mutarjim)

Isi sanad se Ibne Hajar ne Fathul Baari ke Muqaddama: P486 mein aur Zahbi ne Siyaar Elaan-un-Nubala: V12 P408 mein zikr kiya hai.

'تبصرة أولى الأحلام من قصص فيها كلام' ka juz-e-awwal mukammal hua uske baad juz-e-saani hoga aur iska pehla qissa Syedna Musa عليه السلام se mutaalliq ye riwayat ke aye Allah mujhe koi aisi cheez taaleem de, jisse main tera zikr karu'n aur tujhse dua karu'n…

Arz-e-Mutarjim:

Imam Bukhari رحمه الله ki zahaanat-o-fataanat[86] aur ilm-e-hadees mein kaamil mahaarat is qadr musallama hai ke aap ke mukhalifeen bhi usse inkaar ki jurat nahi kar paate. Aap ki zahaanat aur ilm-e-hadees mein mahaarab hargiz is baat ki mohtaaj nahi ke is qism ke be-sar-o-paa[87] qisso'n se ise saabit kiya jaae, lekin afsos iske bauwjood baaz ahle ilm bil-khusoos dars-e-bukhari ke mauqa par bakasrat ye aur is jaise deegar ghaer-saabit qisse bayan karte sune jaate hain. Kaash wo apne ilmi muqaam ka khayaal rakhte hue usoolo'n ki paasdaari kare'n aur is qismke ghaer-saabit qisso'n ke bayan se mukammal gurez farmae'n.

[86] T: (فَطانَت) Daanaai, aqlmandi, hoshiyaari [RKT]

[87] T: (بے سَر و پا) Be-sar-o-saamaan, be-yaar-o-madadgaar, be-buniyaad, be-asl [RKT]

Giyaarwa’n Qissa: Syedna Musa ﷺ Ka Qissa

Musa ﷺ ne farmaya: Aye mere Rabb mujhe koi aisi cheez sikhlade ke jisse main tera zikr karu’n aur tujhe pukaaru’n to Allah Ta’ala ne farmaya: Aye Musa to ‘لَا اِلٰهِ إِلَّا الله’ keh. Musa ﷺ ne kaha: Aye mere Rabb! Ye to tera har banda kehta hai, main koi aisi cheez chaahta hoo’n jise Tu mere liye khaas kar de to Allah Ta’ala ne farmaya: Aye Musa! ﷺ Agar saato’n aasmaan aur saato’n zameene’n ek (1) palde mein rakh diye jaae’n aur ‘لَا اِلٰهِ إِلَّا الله’ ko ek (1) palde mein rakh diya jaae to ‘لَا اِلٰهِ إِلَّا الله’ waala palda ghaalib rahega.

Zaeef hai.

Takhreej: Ye riwayat Ibne Hibban (Al-Ehsaan: V8 P35 H6185, 6218) Abu Nuaim al-Asbahaani (Hilyatul Auliya: V8 P328) Baghwi: (Sharah as Sunnah: V5 P54 H1283); (Masabeeh us Sunnah: V2 P160-161) Haakim: (V1 P528 H1936) Sehhahu wa waaqifah az-Zahbi, Ash-Shajri: (V1 P25), Bayhaqi (Al-Asma was Sifaat: V1 P175), Doosra Nuskha: (P102-103) Hakeem Tirmizi: (Nawaadir-ul-Usool: P337) Nasai: (Amal al-Yaum wal Laila: 834, 1141), (Sunan Kubra: H10670, 10980), Delmi: (Musnad-ul-Firdaus: V3 P192), Tabrani: (Kitab ud Dua: V3 P1489 H1480) aur Abu Yaala al-Mausuli (Al-Musnad: V2 P528 H1393) ne daraaj ‘ ابوا لسمح عن ابی الهیثم عن ابی سعید الخدری رضی الله عنه’ ki sanad se bayan ki hai.

Jirah: Uski sand zaeef hai is mein Darraaj bin Sam-aan Abul Haitham hai. Iske mutaalliq Imam Ahmad ne farmaya: Iski hadees munkar hai. Daraqutni ne farmaya: Zaeef hai aur doosre muqaam par farmaya: Matrook hai. Imam Nasai ne farmaya: Ye qawi nahi aur ek-doosre muqaam par farmaya: Ye munkar-ul-hadees hai. Imam Abu Haatim ne farmaya: Iski hadees mein zof hai aur farmaya: Tere liye itna kaafi hai. Jab Abu Haatim Raazi ke saamne kaha gaya ke Ibne Maeen ne farmaya: Darraaj siqa hai? To unho’n ne kaha: wo siqa nahi hai. Imam Ahmad ne farmaya: Darraaj Abul Haitham a’n (عن) Abi Saeed waali ahadees mein zof hai.

Hawaale: Tehzeeb ut Tehzeeb: V3 P181, aur Sawalaat al-Haakim: P170, Al-Elal la Ahmad: V3 P116, Nasai ki Az-Zuafa: P97, Al-Jirah wa Taadeel:

V3 P441, Zahbi ki Meezaan-ul-Etedaal: V2 P214 aur Al-Mughni Fiz Zuafa: V1 P222, Ibnul Haadi ki Bahr ud Damm: P143 aur Aeni ki Magaani-ul-Akhyaar: P193/ط qalmiز

Haakim ne kaha: Ye hadees Saheeh-ul-Isnaad hai / Jabke aisa nahi hai agarche zahbi ne bhi unki muwaafaqat kar rakhi hai. Ibne Hajar ne Fathul Baari: V11 P208 main is riwayat ko zikr kiya aur kaha: 'Nasai ne saheeh sanad ke saath use riwayat kiya'.

Halaanke uski sanad zaeef hai, jaisa ke ba-zaat-e-khud Haafiz Ibne Hajar ne Taqreeb ut Tehzeeb: P201 ت 1824) mein Darraaj ke mutaalliq likha hai ke Abul Haitham se marwi uski hadees mein zof hai. Haithami ne Majma'-az-Zawaaid: V1 P82 mein use zikr kiya aur phir farmaya: Ise Abu Yaala ne riwayat kiya hai, uske 'rijaal' ki tauseeq ki gai hai aur un mein zof bhi hai. Intiha

Arz-e-Mutarjim:

Allama Fauza (حفظه الله) ki is tahqeeq ka khulaasa ye nikla ke ye hadees sanadan zaeef hai, uski sanad mein Darraaj bin Sam-aan Abu al-Saameh raawi (Jab Abul Haitham se riwayat kare to) zaeef hai (warna sadooq hasan-ul-hadees raawi hai). Waise bhi 'لَا اِلٰهِ إِلَّا الله' kalma taiyyaba ke saheeh ahadees ki raushni mein bahut se fazaael hain, masalan hadees-ul-bataaqa se saabit hai ke 'لَا اِلٰهِ إِلَّا الله' aur ' أنّ محمداً عبده ورسوله' qiyaamat ke din meezaan ke palde mein sabse bhaari hoga. (Tirmizi: 2639 [Sanad Saheeh], Al-Haakim: V1 P6 529 [Waafiqah az-Zahbi]) Phir mahez apni taqreer-o-tehreer ko muzaiyyan-o-khoobsoorat banana ke liye Rasool Allah ﷺ ki taraf ek (1) ghaer saabit-shuda baat mansoob karna qatan durust nahi.

Baarwa'n Qissa: Syedna Umar Farooq رضي الله عنه Ke Ahd-e-Mubaarak Mein Darya-e-Neel Ki Rawaani Ka Qissa

Qais bin al-Hajjaaj usse riwayat karte hain jisne unse ye qissa bayan kiya ke:

Jab Mulk-e-Misr fatah hua to Syedna Amr bin Aas رضي الله عنه (bataur-e-governer) wahaa'n tashreef laae. Jab ajmi mahino'n mein se ek (1)

mahina shuru hua to (kuch log aap ke paas aae aur) kaha ke aye hakim-e-waqt! Yaqeenan ye hamare is dariya-e-neel ka ek (1) dastoor hai aur ye us dastoor ke baghaer apni rawaani jaari nahi rakhta. Syed Amr ﷺ ne farmaya wo dastoor kiya hai? (To un mein se kisi ne) kaha: Jab is maah ki 11 raate'n guzar jaati hain to ham ek (1) kuwaari ladki jo apne waalidain ki eklauti beti ho talaash karte hain, uske waalidain ko razamand karte hain phir behtareen libaas pehna kar (zewaraat se aaraasta karke) use (bhent chadhaate hue) darya-e-neel mein daal dete hain. (To phir darya-e-neel ki rawaani jaari rehti hai warna ruk jaati hai)

Syedna Amr ﷺ ne unse kaha: Islam mein aisa hargiz nahi ho sakta. Yaqeenan islam to apne se pehle (ki rusumaat-e-jaahiliyat) ko mita deta hai. Ahle Misr us din us kaam se ruk gae aur neel tha ken a to sust-rawi[88] ke saath behta na hi tezi ke saath balke uske rawaani bilkul ruk gai. Yaha'n tak ke logo'n ne misr se nikalne ka iraada kar liya.

Jab Syedna Amr bin al-Aas ﷺ ne ye muaamala dekha to iske mutaalliq Ameer-ul-Momineen Syedna Umar bin Khattab ﷺ ki taraf ek (1) khat likha aur ye baat batlaai.

Syedna Umar ﷺ ne jawaab mein likh bheja ke aap ne bilkul saheeh kiya, islam to waaqiatan jaahiliyat ki saabiqa rusumaat ko mita deta hai aur aap ne apne us khat ke andar ek (1) ruqa bhi irsaal farmaya aur likh bheja ke main aap ki taraf apne is kat ke saath ek (1) ruqa bhi bhej raha hoo'n, Aap ye ruqa darya-e-neel mein daal de'n.

Jab Syedna Amr bin al-Aas ﷺ ke paas aap ka khat pohoncha to unho'n ne wo khat padha aur wo 'ruqa' uthaya use khola to us mein ye likha tha: Allah ke bande Umar Ameer-ul-Momineen ﷺ ki taraf se ahle misr ke dariya-e-neel ki taraf. Amma Baad:

Aye Neel! Agar tu apni marzi se behta hai to nab eh (apna bahaao rok de) aur Agar Allah Azzo Wajal tujhe behta hai to main Allah Waahid-ul-Qahhaar se dua karta hoo'n ke wo tera behna jaari farma de.

[88] T: (سُسْت رَوی) Aahistagi, dheema-pan [RKT]

Syedna Umar ﷺ ne bhent chadhane se ek (1) din qabl wo ‘ruqa’ darya-e-neel mein daal diya. Jab ke ahle misr, misr se nikalne ka faisla kar chuke the choonke misr mein unki manfa-at[89] to dariya-e-neel se waabasta thi.

(Al-gharz) Jab wo ‘ruqa’ daala gaya to logo’n ne yaum us saleeb ki subh dekha ke ek (1) hi raat mein Allah Ta’ala ne dariya-e-neel mein sola (16) haath tak ki oonchaai mein paani baha diya. Pas us din se lekar aaj tak Allah Ta’ala ne ahle misr ke is bure tariqa ko khatam farma diya. [Ye munkar riwayat hai]

Takhreej: Is riwayat ko Abu-ash-Shaikh: (Al-Azmah: V4 P1424), Al-Laalkaai (Al-Karamaat: P119) aur Ibne Abdul Hakam ne Futooh Misr: P104 mein ‘ابن لهيعة عن قيس بن الحجاج عمن حدثه’ ki sanad se riwayat kiya.

Jirah: Iski sanad zaeef hai is mein do (2) illate’n hain:

Pehli Illat: Ibne Lahya hai aur ye Abdullah bin Lahya al-Hadrami hai. Ye saee-ul-hifz (bure haafize waala) aur zaeef hai.

Doosri Illat: Is mein ek (1) raawi (majhool) hai jiska naam nahi bayan kiya gaya.

Hawaale: Dekhiye Tehzeeb ut Tehzeeb: V5 P327, Taqreeb ut Tehzeeb: P319 ت 3563, Meezaan-ul-Etedaal: V3 P189, Al-Kaashif: V2 P109, Ibnul Jauzi ki Az Zuafa: V2 P130, As Sindhi ki Kashf-ul-Astaar: P58 aur Ibnul Kiyaal ki Al-Kawaakib-un-Neeraat: P481.

Ibne Lahiya ke baare mein qaul-e-faisal ye hai ke agar wo simaa ki tasreeh kare aur ikhtilaat se pehle bayan kare to uski riwayat hasan-lizaatihi hoti hai. [Zubair Ali Zai]

Aur Allama Suyuti ne ‘Takhreej Ahadees-ul-Aqaaed’ mein kaha ke Is riwayat ko Abu ash-Shaikh Ibne Hibban ne Kitab-ul-Azmah mein jis sanad ke saath bayan kiya is sanad mein ek (1) raawi majhool hai. (P14)

Ibne Kaseer ne Al-Bidaaya wan Nihaaya mein: V1 P27 aur Suyuti ne Hasan al-Muhaazara: V2 P353 mein use zikr kiya hai. (intiha)

[89] T: (مَنفَعَت) Nafaa, faaeda, munaafa [RKT]

Arz-e-Mutarjim:

Is qissa ka zof aap ke saamne hai ke iske bayan karne waale ka suraagh hi nahi milta ke kaun tha? Kaisa tha? Ek (1) majhool naa-maaloom shakhs hai jisne ye qissa bayan kiya. Lekin afsos! Ke aaj kitne hi mehraab-o-mimbar hain ke jin par ye aur is qism ki saenkdo'n, hazaaro'n kahaniyo'n ki goonj sunaai deti hai aur kitne hi qissa-go waaizeen-o-khutba hain jo, josh khutbaat mein ya apne waaz-o-taqreer ko khushnuma banaane ke liye ise bayan kar dete hain aur khabar, qubooliyat-e-khabar-o-ishaa-at-e-khabar se mutaalliq Quran-o-Sunnat ke bayan-karda mohkam usool wa zawaabit ki kuch parwa nahi karte aur kitne hi aise ulama-e-soo hain, jo aqeeda-e-tauheed par hamla aawar shirk-o-bidaat aur tawahhum-parasti[90] ko sahaara dene waali aisi kahaniyaa'n bayan karte hue nahi thakte, balke isse bhi aage bah kar apne tilismaai-o-man-ghadat karamaati mazhab ko taqwiyyat pohonchaane ke liye is qism ke be-sanad-o-be-suboot kahaniyo'n se istidlaal-o-hujjat pakadne se bhi zara nahi hichkichaate: Kaash aisa karte hue wo lamha-bhar ko tawaqquf farmaae'n ghaur-o-fikr aur tadabbur se kaam lete hue unki qabaahat-o-shanaa-at ka bhi andaaz lagaae'n to shayad ke apne is tarz-e-taghaaful[91] se baaz aajaae'n. Ab zara is kahaani ki qabaahat mulaahaza keejiye!

Ye kahani batlaati hai ke har saal darya-e-neel apni rawaani-o-bahaao ko rok deta phir jab ahle misr ek (1) kuwaari ladki ko saja-dhaja kar use dulhan bana kar uski bhent chadhate to phir darya-e-neel unki is qurbani se khush-o-khurram ho kar apni naraazgi khatam kar deta warna wo apni rawaani rok kar ek (1) zalimaana, wehshiyana aur insaniyat-soz qurbani ka mutaalaba aur israar karta. Ye kahani batlaati hai ke ye koi ek-aadh saal ka ittifaaqi haadisa ya waaqia nahi tha balke ye to har saal ka maamool tha. Uski pukhta aadat, qanoon aur dastoor tha. Darya-e-neel har saal ek (1) dulhan ek (1) kuwaari doshiza ka chadhawa aur bhent liye baghaer chalta hi nahi tha, uska ye qanoon-o-dastoor aisa atal tha ke Syedna Amr bin al-Aas رضي الله عنه ke inkaar par usne

[90] T: (تَوَہُّم پَرَسْتی) Be-buniyaad aur khayaali baato'n par yaqeen karna [RSB]
[91] T: (تَغافُل) Daanista ghaflat, ghaflat, be-iltifaati, laa-parwaahi, be-parwaai [RKT]

tezi ke saath behna to dar-kinaar sustrawi ke saath behna bhi gawaara nahi kiya. Hatta ke khud Syedna Amr bin al-Aas ﷺ ne bhi iska mushaahada kiya goya ke dariya-e-neel mein ye quwwat-o-salaahiyyat ikhtiyaari taur par maujood thi ke chaahta to behta rehta aur chaahta to apni rawaani par full-stop laga deta aur apna bhaao rok deta aur phir dariya-e-neel aql-o-shuoor se bhi maala-maal tha ke apna mutaalaba poora hote hi behna shuru kar deta kya hi zabardast karishma tha!?

Bahut khoob! Ab saraswati aur ganga, jamna naami daryaao'n mein karishmo'n ke qaael aur unki dastaane'n sunaane waalo'n ko kis mu'n se ahmaq kaha jaae? Afsos hai aisi kahaniyo'n ko saccha samajh kar bayan karne waalo'n ki aql-o-faham par, unki choti samajh aur mehdood soch par!

Al-Mukhtasar! Is qism ki kahaniyo'n ko saccha samajh kar bayan karne waale maulwiyaan-e-giraami ko chaahiye ke wo dariyaao'n samandaro'n ki karmato'n aur karishmo'n ke bhi qaael ho jaae'n taake un be-sar-o-paa kahaniyo'n par poori tarah se amal-paera ho'n, na sirf ye ke un kahaniyo'n ka bhi haq adaa ho jaae, balke inke tilismi karamaat ke man-ghadat qisso'n aur deo-maalaai kahaniyo'n ko bhi poori taqwiyat mile.

Terahwa'n Qissa: Syedna Tameem Daari ﷺ Ka Qissa Us Aag Ke Saath Jo Harra Se Nikli

(Musailma Kazzaab ke damaad) Muaawiya bin Harmalah ne kaha: Main madina aaya to Syedna Tameem Daari ﷺ mujhe apne saath khaane par le gae to maine bahut ziyaada khaya. Bhook ki shiddat ki wajah se main seer na hua. Isse pehle main teen (3) din masjid mein theher raha maine kuch nahi khaya tha. Ham baethe hue the ke itne mein muqaam-e-harra se ek (1) aag nikli to Syedna Umar ﷺ Syedna Tameem ﷺ ke paas tashreef laae aur farmaya: Chaliye us aag ki taraf….

To unho'n ne kaha: Aye Ameer-ul-Momineen! Main kaun hoo'n aur main kya hoo'n? Matlab meri kya haisiyat hai? Wo isi tarah kehte rahe yaha'n tak ke Umar ﷺ ke saath khade hue. (Muaawiya bin Harmalah)

kehte hain: Main un dono ke peeche chal pada wo dono aag ki taraf gae aur Tameem ﷺ us aag ko apne haath se dhakelne lage. Hatta ke aag ek (1) ghaati mein daakhil ho gai. Tameem ﷺ bhi uske peeche us ghaati mein daakhil ho gae to Syedna Umar ﷺ farmane lage:

Jisne dekha wo na dekhne waale ki tarah nahi. ليس من رأى كمن لم ير.

Ye munkar riwayat hai.

Takhreej: Use Abu Naeem (Dalaael-un-Nubuwwah: V2 P583), aur Bayhaqi Dalaael-un-Nubuwwah: V6 P80 ne ‘ حماد بن سمله عن الجريرى عن ابى العلاء عن معاوية بن حرمل’ ki sanad se riwayat kiya hai.

Iski sanad zaeef hai, is sanad mein (Musailma Kazzaab ka damaad) Muaawiya bin Harmalah hai. Ibne Abi Haatim ne Al-Jirah wa Taadeel: V8 P380 mein ise zikr kiya lekin is par koi jirah ya taadeel naql nhi ki, lihaaza ye ‘majhool’ hai.

Haafiz Zahbi ne Taareekh-ul-Islam P615 mein ahd-ul-khulafa raashideen ke zimn mein (aur Siyaar Elaam an Nubala: V2 P446-447 mein) is qisse ko bayan kiya aur farmaya: Ye Muaawiya bin Harmala pehchaana nahi jaata. Rahe Ibne Hibban to unho’n ne majhuleen ki tauseeq ke mutaalliq apne qaaida ke mutaabiq use apni Kitab us Siqaat: V5 P416 par zikr kiya hai. (Is silsile mein Ibne Hibban ka tasaahul talaba-e-hadees ke liye mohtaaj-e-tafseel nahi. Mutarjim)

Haafiz Ibne Hajar ne Muaawiya bin Harmala ko Al-Isaaba mein Al-Qism us Saalis mein zikr karke kaha: ‘له ادراك’ (Yaane usne Nabi ﷺ ka zamana paaya hai). (V3 P497)

Al-Qism us Saalis ke baare mein Haafiz Ibne Hajar ne ba-zaat-e-khud likha hai ke:

Is par ulama-e-hadees ka ittifaaq hai ke ye log Nabi ﷺ ke sahaba nahi hain. وهؤلاء ليسوا أصحابه باتفاق أهل العلم بالحديث. (Al-Isaaba: 1-6)

Maaloom hua ke Musalima Kazzaab ka damaad Muaawiya bin Harmala sahaba mein se nahi tha.

Ye qissa Ibne Hajar ne Al-Isaaba: V3 P473 Ibne Kaseer ne Al-Bidaaya

wan Nihaaya: V6 P653, aur Ash Shamaail: P321 mein aur Abu Nuaim ne Dalaael-un-Nubuwwah: V2 P583 mein bhi ek (1) aur sanad se zikr kiya:

حدثنا عبدالله بن محمد بن جعفر قال: ثنا أبي: ثنا ضمرة عن مَرزوقٍ: أنَّ نارًا خرجت على عهدِ عمر رضي الله عنه. فجعَل تميم الداري يدفعها بردائه حتى دخلت غارًا فقال له عمر: لمثل هذا كنا نحبّكَ يا أبا رقيّة.

Syedna Umar ﷺ ke ahd-e-mubaarak mein ek (1) aag nikli to Syedna Tameem Daari ﷺ use apni chaadar se hataane lage. Hatta ke wo aag ek (1) ghaar mein daakhil ho gai to Syedna Umar ﷺ ne farmaya: Isi wajah se to ham aap se mohabbat karte hain, aye Abu Ruqaiyya.

Ye sanad saaqit (sakht zaeef) hai is mein do (2) illate'n (wajah-e-zof) hain.

Pehli Illat: Abdullah bin Abdur Rahman bin Waaqi majhool hai.

Doosri Illat: Marzooq bin Naafe hai. Ibne Abi Haatim ne al-Jirah wa Taadeel: V8 P265 mein ise zikr kiya aur us pa rna to koi jirah zikr kin a hi taadeel pas ye 'majhool' thehra.

Arz-e-Mutarjim:

Is theqeeq ka khulaasa ye hai ke ye do (2) sanado'n se mazkoor hai aur dono se waazeh hota hai ke ise 'majhool' namaloom afraad ne bayan kiya, unka kuch pataa nahi chalta ke wo siqa the ya zaeef the? Majhool ki riwayat ka na-qaabil-e-qubool hona musallama amr hai.

Waise bhi aisi koi aag nikalti to aur bhi log dekhte aur siqa log bhi bayan karte na ke majhool log hi bayan karte.

Chaudhwa'n Qissa: Ek (1) Ibaadat-guzaar Aadmi Ka Qissa

(Marwi hai ke) Syedna Jabir ﷺ farmate hain ke Rasool Allah ﷺ ne farmaya:

Allah Azzo Wajal ne Jibraeel عليه السلام ko hukm diya ke falaa'n-falaa'n shahr ko us mein rehne waalo'n ke saath ulat do. (Tabaah kardo) Syedna Jibraeel عليه السلام ne arz ki: Aye mere Rabb us shahr mein tut era falaa'n banda bhi hai usne palak chapakne ke lamhe bhi teri nafarmaani nahi

ki to Allah Ta'ala ne farmaya: Un sab par is shahar ko ulat do is liye ke uska chehra (meri nafarmaniyo'n ko dekha kar) ek (1) ghadi bhi (ghusse se) mutaghaiyyar na hua.

Ye baatil qissa hai.

Takhreej: Ise Bayhaqi ne Shobul Iman: V6 P97 H7595 mein ' عبيد بن إسحاق العطار: نا عمار بن سيف عن الأعمش عن أبي سفيان عن جابر بن عبدالله رضي الله عنه' ki sanad se riwayat kiya hai.

Uski sanad mein teen (3) illate'n hain:

Pehli Illat: Obaid bin Ishaq al-Attaar hai. Ise Yahya bin Maeen ne zaeef qaraar diya. Imam Bukhari ne farmaya: Uske paas munkar riwayaat hain. Daraqutni ne farmaya: Zaeef hai. Ibne Adi ne farmaya: Uski aam ahadees munkar hain. Nasai ne farmaya: Ye matrook hai. Ibnul Jaarood ne farmaya: Ye Attaar-ul-mutallaqaat ke naam se maaroof tha, ye jo hadeese'n bayan karta wo baatil hain. Abu Haatim Raazi us raawi par raazi hue aur farmaya: Ham ne us mein acchaai hi dekhi ye sabat[92] nahi tha, iski ahadees mein kuch nakaarat[93] thi.

Doosri Illat: Ammaar bin Saif-az-Zabi hai aur ye zaeef hai.

Teesri Illat: Al-Amash Sulaiman bin Mehran hain aur ye mudallis hain, unho'n ne is riwayat ko a'n (عن) se bayan kiya, simaa ki saraahat nahi ki. (Ye illat us soorat mein hai jab Amash tak sanad saheeh saabit ho jaae)

Hawaale: Dekhiye Meezaan-ul-Etedaal: V3 P415, Ibnul Jauzi ki Az Zuafa: V2 P159, Uqaili ki Az Zuafa-ul-Kabeer: V3 P115, Ibne Hajar ki Lisaan-ul-Meezaan: V4 P117, Taareef Ahl at Taqaddus: P67, aur Taqreeb ut Tehzeeb (Ammaar bin Saif: 4826, Al-Amash: 2615)

Allama Haithami ne Majma'-az-Zawaaid: V7 P270 mein ise zikr kiya hai, phir farmaya: Tabarani ne Al-Ausat mein is qissa ko Obaid bin Ishaq al-Attaar a'n (عن) Ammaar bin Saif se riwayat kiya ye dono hi zaeef hain. Ammaar bin Saif ko Ibnul Mubaarak aur ek (1) jamaat ne siqa kaha aur

[92] T: (ثَبْت) Likha hua, tehreer kiya hua [RKT]
[93] T: (نَكارَت) Na-pasandeedgi, bezaari, nafrat, ajnabi-pan [RKT]

Obaid bin Ishaq se Abu Haatim Raazi the. Intiha

Obaid bin Ishaq aur Ammaar bin Saif dono jamhoor mohaddiseen ke nazdeek zaeef-o-majrooh hain, lihaaza Imam Ibnul Mubaarak ki tauseeq aur Abu Haatim ar Raazi ki razamandi jamhoor ki is jirah ke muqaable mein hone ki wajah se mardood hai.

Is hadees ko Imam Bayhaqi ne Shobul Iman mein zaeef qaraar diya aur isi mein: V2 P97. Is hadees ko ‘ أبو العباس الأصم: نا الخضر بن أبان: نا سيار نا جعفر عن مالك (بن دينار)’ ki sanad se riwayat kiya aur is mein hai ke farmaya: Allah Azzo Wajal ne ek (1) basti ko azaab dene ka hukm diya to farishte takleef se pukaar uthe ke aye Allah: In mein tera falaa’n banda bhi hai? To Allah ne farmaya: Uski to mujhe cheekh sunaao is liye ke meri haraam-karda cheezo’n ki paamaali par ghussa se kabhi uska chehra bhi mutaghaiyyar na hua. Imam Bayhaqi ne farmaya ke ye Maalik bin Dinaar ke qaul se mehfooz hai. (Matlab ye hai ke unka qaul hai na ke hadees) Main kehta hoo’n iski sanad zaeef hai. Is mein Khizar bin Aabaan al-Haashmi hai, hakim ne ise zaeef qaraar diya aur Daraqutni ne bhi is par kalaam kiya, dekhiye Meezaan-ul-Etedaal: V2 P177 aur Lisaan-ul-Meezaan: V2 P399.

Arz-e-Mutarjim:

Is tehqeeq ka khulaasa ye hai ke ye riwayat marfooan Obaid bin Ishaq al-Attaar aur Ammaar bin Saif ke zof aur Amash ki tadlees ki wajah se zaeef hai. Maalik bin Dinaar ka qaul bhi sanadan Khizar bin Aabaan al-Haashmi ki wajah se zaeef hai. Waise bhi Maalik bin Dinaar ka Allah Ta’ala aur farishto’n ka mukaalama sunna shar-an mahel-e-nazar hai. Aap nabi nahi the aur nubuwwat apne tamaam lawazimaat ke saath khatam ho chuki hai, jaisa ke Rasool Allah ﷺ ne farmaya:

Nubuwwat mein se kuch baaqi nahi raha sacche khwaabo’n ke.

لم يبق من النبوّة إلا المبشرات.

(Saheeh Bukhari: Kita but Taabeer, Baab-ul-Mubasharaat H6990)

Pandrawa’n Qissa: Syeda Fatima رضي الله عنها Ka Qabrastaan Jaane Ka Qissa

Syedna Abdullah bin Amr bin al-Aas رضي الله عنه se marwi hai ke ham Rasool

Allah ﷺ ke saath chal rahe the, aap ne ek (1) aurat ko dekha ye nahi samjha jaa sakta ke aap ne unhe'n pehchaan liya ho aap jab raaste ke darmiyaan pohonche to theher gae yaha'n tak ke wo pohonch gaee'n to wo Rasool Allah ﷺ ki beti Syeda Fatima رضي الله عنها thee'n. Aap ne unse farmaya: Aye Fatima رضي الله عنها! Kis baat ne tujhe ghar se baahar nikaala? Syeda ne jawab irshad farmaya ke main is maiyyat ke ghar waalo'n ke yahaa'n gai thi, unhe'n tasalli dene aur unse taaziyat karne.

(Sakhti se mana farmate hain) To Rasool Allah ﷺ ne irshad farmaya ke agar tum unke saath waha'n tak chali jaatee'n to tum jannat mein us waqt tak nahi jaa sakti thee'n, jab tak ke tumhare waalid ke daada na chale jaate. Ye munkar riwayat hai.

Takhreej: Use Abu Dawood: V3 P192 H3123, Nasai: As Sunan Kubra: V1 P616 H2007, Sunan as-Sughra: V4 P27 H1881, Ahmad (V2 P168 H6575), Al-Mizzi (Tehzeeb-ul-Kamaal qalmi: 457/ط), Haakim: V1 P373 H1382, Bayhaqi: V4 P77, Ibnul Jauzi: (Al-Elal al-Mutanaahiya: V1 P902) Abu Yaala: V12 P113, P114, aur Ibne Hibban (As Saheeh: V5 P259) ne 'عن ربيعة بن سيف المعافري عن أبي عبدالرحمان الحُبُلِيّ عن عبدالله بن عمرو بن العاص' ki sanad se ye hadees bayan ki hai.

Jirah: Iski sanad zaeef hai is mein Rabee bin Saif al-Ma-aafri hai, uski munkar riwayaat hain.

Hawaale: Dekhiye: Tehzeeb ut Tehzeeb: H3 P221, aur Taqreeb ut Tehzeeb: P207, Imam Nasai ne is hadees ko bayan karne ke baad farmaya: Rabeea, zaeef-ul-hadees hai. Aur Ibnul Jauzi ne farmaya ke ye hadees saabit nahi iski dono sanado'n mein Rabeea hai aur doosri sanad mein majhool raawi hain. Imam Bukhari ne farmaya: Rabeea al-Ma-aarfri ke paas munkar riwayaat hain. Intiha aur Imam Haakim ne farmaya ke ye hadees Shaikhain ki shart par saheeh hai aur dar-haqeeqat aisa nahi hai, jaisa ke unho'n ne kaha agarche Imam Zahbi ne bhi unki muwaafaqat kar rakhi hai. Bawujood ye ke Rabeea bin Saif Shaikhain ke ruwaat mein se nahi hain. Is hadees ko Shaikh Albani ne bhi zaeef qaraar diya. Zaeef Sunan Abu Dawood: P317

(Is riwayat ki sanad hasan-li-zaatihi hai. Ise Ibne Hibban, Haakim aur

Zahbi ne saheeh, Munziri aur Haithami ne Hasan qaraar diya hai. Rabeea bin Saif jamhoor ke nazdeek muwassaq[94] raawi hai dekhiye Neel-ul-Maqsood Fit Taaleeq Alaa Sunan Abu Dawood: 3123, Is riwayat mein sahdeed alfaaz waeed par mahmool hain. Zubair Ali Zai)

Solahwa'n Qissa: Rasool Allah ﷺ Ka Waaiqa-e-Taif

Muhammad bin Kaab al-Qarzi se marwi hai ke Rasool Allah ﷺ Taif pohonche to aap ne saqeef qabila ke chand logo'n ke yahaa'n tashreef le jaane ka iraada farmaya. Un dono wo qabila-e-saqeef ke ruoosa-o-ashraaf the aur wo teen (3) bhai the. ① Abd Yaleel bin Amr bi Umair. ② Masood bin Amr bin Umair. ③ Habib bin Amr bin Umair bin Auf bin Aqdah bin Ghaerah bin Auf bin Saqeef un mein se ek (1) ke yahaa'n (unki zaujiyat mein) quraish ke bani juma qabila ki ek (1) aurat thi.

Rasool Allah ﷺ unke saath tashreef farma hue aur unhe'n daawat-e-Ilalllah di aur daawat-e-islam ki wajah se unhe'n jo takleef'n pohonchee'n unko batlaaya aur unhe'n apni qaum mein se mukhaalif karne waalo'n ke khilaaf apna saath dene ki daawat di. … Jab Rasool Allah ﷺ ko un sharer logo'n se itminaan haasil hua to (raawi kehte hain: Jo kuch mujhe yaad hai, Aap ﷺ ne dua karte hue you'n) farmaya:

اللهم إليك أشكو ضعف قوتي. وقلة حيلتي، وهواني على الناس، يا أرحم الراحمين، أنت رب المستضعفين، وأنت ربي، إلى من تكلني؟ الى بعيد يتجهمني؟ أم إلى عدوّ مّلّكتَهُ أمري؟

Aye Allah! Main apni kamzori-o-be-kasi ki aur logo'n mein apni be-qadri ki tujh hi se shikayat karta hoo'n. Aye Arham-ur-Raahimeen! Toohi kamzoro'n ka Rabb hai aur Toohi mera Rabb hai, to mujhe kiske supurd karta hai? Kisi ajnabi begaane ki jo mujhe dekh kar tursh-roo[95] hota hai aur mu'n Chadhata hai? Ya kisi aise dushman ke hawaale karta hai ke jisko toone mere muaamale mein taaqat di hai.

Ye zaeef riwayat hai.

[94] T: (مُوَثَّق) Motabar, bharose ke qaabil [RKT]
[95] T: (تُرْش رُو) Naaraaz [RKT]

Takhreej: Ibne Ishaq ne ise bayan kiya jaisa ke Seerat Ibne Hisham: V2 P47 mein bila-sanad mazkoor hai. Aur isi tarah Tabari ne ise apni Taareekh mein: V2 P345 aur Al-Abdari ' بهجة المهج في بعض فضائل الطائف ' ki sanad se mursalan bayan kiya aur Tabarani ne Ad Dua: V2 P1280 mukhtasaran bayan kiya aur Ibne Manda ne Ar-Radd Alaa al-Jahmiyya: P99 mein ' وهب بن جرير بن حازم: ثنا أبي عن محمد بن إسحاق عن هشام بن عروة عن أبيه عن عبدالله بن جعفر' ki sanad se ye riwayat bayan ki. P43 mein 'ووج: 'عن ابن إسحاق قال: حدثني يزيد بن زيد عن محمد بن كعب القرظي'

Jirah: Iski sanad zaeef hai. Is mein Muhammad bin Ishaq mudallis hain, unho'n ne is riwayat ko a'n (عن) se bayan kiya aur simaa ki tasreeh nahi ki, pas ye hadees zaeef hai.

Allama Haithami ne Majma'-az-Zawaaid: V6 P35 mein ye riwayat zikr ki phir farmaya: Ise Tabarani ne riwayat kiya us mein Ibne Ishaq mudallis hain siqa hain. Iske baqiya ruwaat (bhi) siqa hain. (Mudallis jab siqa ho tab bhi a'n (عن) se bayan-karda ya un alfaaz se bayan-karda riwayat ke jis mein tadlees ka shubha ho, saheeh nahi hoti. Zaeef raawi ki riwayat to waese hi hujjat nahi, tadlees uski mazeed qabaahat hogi).

Jirah: Iski sanad zaeef hai, is mein Muhammad bin Ishaq mudallis hain. Unho'n ne is riwayat ko a'n (عن) se bayan kiya, aur simaa ki tasreeh nahi ki, pas ye hadees zaeef hai.

Allama Haithami ne Majma' az-Zawaaid: V6 P35 mein ye riwayat zikr ki phir farmaya: Ise Tabarani ne riwayat kiya is mein Ibne Ishaq mudallis hain siqa hain. Iske baqiya ruwaat (bhi) siqa hain. (Mudallis jab siqa ho tab bhi a'n (عن) se bayan-karda ya un alfaaz se bayan-karda riwayat ke jis mein tadlees ka shubha ho, saheeh nahi hoti. Zaeef raawi ki riwayat to waese hi hujjat nahi, tadlees uski mazeed qabaahat hogi).

Is hadees ko Allama Albani ne bhi Fiqh us Seerah: P126 mein zaeef qaraar diya hai.

Arz Mutarjim:

Is tehqeeq ka khulaas ye hua ke ye riwayat do (2) sanado'n se mazkoor hai. Ek (1) Muhammad bin Kaab al-Qarzi se, ye mursal riwyaat hai, Al-Qarzi taabai the. Agarche baaz ne ye bhi kaha ke ye ahd-e-nabawi ﷺ

mein paeda hue. Tab bhi ye madina ke rehne waale hain aur waaqia taif ka hai jo Rasool Allah ﷺ ki makki zindagi ka hai aur madina aane se pehle ka hai. Phir Nabi ﷺ se unka simaa bhi saabit nahi. Aur doosri sanad mein Muhammad bin Ishaq Mudallis hain, unki tadlees ki wajah se ye riwayat zaeef hai. Baaqi Aap ﷺ ka tableegh ke liye Abd Yaleel se guftagu farmana aur un bad-bakhto'n ka Aap ﷺ ko sakht takleef pohonchana saheeh ahadees se saabit hai. Iske liye Saheeh Bukhari: Kitab Bida al-Khalq: H3231 aur Saheeh Muslim: Kitab-ul-Jihaad Baab Maa-laqa un Nabi ﷺ man-azaa al-mushrikeen dekh leejiye.

Satrawa'n Qissa: Ghaar Mein Makdi Aur Kabutar Ka Qissa

(Abu) Musab al-Makki kehte hain ke maine Syedna Zaid bin Arqam-o-Syedna Anas bin Maalik aur Syedna Mugheera bin Shu'ba ﷺ ko paaya wo bayan kar rahe the:

Nabi-e-Kareem ﷺ ne ghaar waali raat ko hukm diya to ghaar ke dahaane par ek (1) darakht ugaa aur usne use chupa diya aur Allah Ta'ala ne makdi ko hukm diya to usne ghaar ke dahaane par ek (1) jaal bun diya aur us dahaane ko chupa diya. Aur do (2) jungli kabootariyo'n ko hukm diya to wo ghaar ke mu'n par khadi ho gaee'n. Aur Quraish ke jawaan apni laathiyo'n, samaan-e-jung aur talwaaro'n ke saath wahaa'n aagae, hatta ke jab wo Nabi-e-Akram ﷺ se chalees (40) haath door the to un mein koi ghaar ki taraf dekhne laga aur kaha: Maine ghaar ke dahaane par do (2) kabootaro'n ko dekha to main samajh gaya ke us mein koi nahi. Rasool Allah ﷺ ne uski ye baat sun li aur jaan liya ke Allah Ta'ala ne un kaboorato'n ke zariye un kabootaro'n ke zariye un logo'n ko ham se door kar diya. To Aap ﷺ ne un…

Takhreej: Ibne Saad ne At-Tabaqaat-ul-Kubra: V1 P228 P229, Ibne Syed-un-Naas ne Uyoon-ul-Asar: P220, Uqaili ne Az-Zuafa-ul-Kabeer: V3 P422, Ismail al-Asbahaani ne Dalaael-un-Nubuwwah: P76, Abu Nuaim ne Dalaael-un-Nubuwwah: V2 P325, Bayhaqi ne Dalaael-un-Nubuwwah: V2 P481-482, aur Khaithama ne Fazaael Abi Bakr as-Siddiq ﷺ: P136 mein 'مسلم بن إبراهيم: ثنا عون بن عمرو القيسي' ki sanad se ye riwayat bayan ki hai.

Jirah: Iski sanad saaqit (giri hui) hai. Is mein do (2) illate'n hain:

Pehli Illat: Aun bin Amr wal-Qaisi hai Ibne Maeen ne iske mutaalliq farmaya: 'لاشيئ' ye kuch bhi nahi (iski koi haisiyat nahi) aur Bukhari ne farmaya: 'Munkar-ul-hadees-o-majhool hai'.

Doosri Illat: Abu Musab al-Makki hai. Uqaili ne iske mutaalliq farmaya: Ye majhool hai. Aur Zahbi ne farmaya: 'لا يعرف' ye pehchaana nahi jaata.

Hawaale: Dekhiye Meezaan-ul-Etedaal: V4 P226, Lisaan-ul-Meezaan: V7 P106 aur Uqaili ki Az Zuafa-ul-Kabeer: V3 P423, Allama Haithami ne Majma'-az-Zawaaid: V6 P52 mein ye riwayat bayan ki phir farmaya: 'رواه الرزار و فيه جماعة لم أعرفهم' ise Bazzaar ne riwayat kiya aur iski sanad mein raawiyo'n ki ek (1) jamat hai jinhe'n main nahi jaanta.

Aur Ibne Kaseer ne Al-Bidaaya wan Nihaaya: V3 P181 mein ise bayan kiya aur phir farmaya: Is sanad ke saath ye riwayat nihaayat hi ghareeb hai. (Matlab: Anjaani aur ghaer-mashoor hai)

Riwayat-e-Mazkoora ki ek (1) aur Sanad:

Imam Ahmad ne ise Musnad: V1 P348, Tabarani ne Al-Mojam-ul-Kabeer: V11 P407, Abdur Razzaq ne Al-Musannaf: V5 P389, apni tafseer: 'ق ص92 ط' aur Tabari ne Tafseer: V6 P228 mein.

'عثمان الجزري أن مقسماً مولى ابن عباس أخبره عن ابن عباس' ki sanad se bayan kiya ke Allah Ta'ala ke is farman:

وَاِذْ يَمْكُرُ بِكَ الَّذِيْنَ كَفَرُوْا لِيُثْبِتُوْكَ....
(Surah-al-Anfaal: 30)

Aur Jab Kaafir Log Aap Ke Baare Mein Ye Chaal Soch Rahe The Ke Aap Ko Qaid Kar Len Ya Qatl Kar De'n.

Ibne Abbas رضی اللہ عنہ ne iske mutaalliq farmaya: Quraish ne ek (1) raat makka mein mushaawarat ki … to wo pahaado'n par chadh-daude aur ghaar ke qareeb se guzre to ghaar ke darwaaze par makdi ka jaal dekha aur kaha ke agar Aap ﷺ is mein daakhil hue hote to uske darwaze par makdi ka ye jaal na hota. Pas Aap ﷺ teen (3) raate'n us mein thehre rahe …

Jirah: Iski sanad bhi zaeef hai. Is mein Usman bin Amr bin Saaj al-Jazri

hai uske mutaalliq Abu Haatim ne farmaya: 'لا يحتج به' Isse hujjat na pakdi jaae. Uaqiali ne farmaya: Iski hadees mein mutaaba-at nahi ki jaati aur Ibne Hajar ne farmaya: Is mein zof hai.

Hawaale: Dekhiye Tehzeeb ut Tehzeeb: V7 P131, Taqreeb ut Tehzeeb: P386, Imam Zahbi ki Al-Kaashif: V2 P223 aur Haithami ne Majma'-az-Zawaaid: V7 P27 mein ise zikr kiya, phir farmaya: Ise Tabarani ne riwayat kiya iski sanad mein Usman bin Amr-al-Jazri hai, Ibne Hibban ne iski tauseeq ki aur deegar ne isko zaeef qaraar diya iske baqiya raawi Saheeh Bukhari ke raawi hain.

Aur Ibne Kaseer ne Al-Bidaaya wan Nihaaya: V3 P181 mein is hadees ko zikr karne ke baad farmaya: Iski sanad hasan hai. Aur Ibne Hajar ne bhi unki paerawi ki. (Fathul Baari: V7 P188) Is tehseen par ghaur ki zaroorat hai, is liye ke Usman al-Jazri zaeef-ul-Hadees hai (na ke hasan-ul-hadees) jaisa ke pehle guzar chuka hai. Ash Shaikh Albani ne bhi 'Fiqhus Seerah' ki takhreej mein ise zaeef qaraar diya.

Is riwayat ki ek (1) aur sanad: Abu Bakr al-Maroozi ne Musnad Abi Bakr as-Siddiq ﷺ: P73 mein ise ' حدثنا بشار الخفاف قال: حدثنا جعفر بن سليمان قال: حدثنا أبو عمران الجوني قال حدثنا المعلّى بن زياد عن الحسن' ki sanad se bayan kiya ke: 'Nabi-e-Kareem ﷺ Syedna Abu Bakr Siddiq ﷺ ke saath (hijrat ke safar par) nikle aur ghaar mein daakhil hue, ek (1) makdi aai aur usne ghaar ke mu'n par ek (1) jaal buna …' al-hadees

Jirah: Iski sanad (bhi) zaeef hai. Is mein do (2) illate'n hain:

Pehli Illat: Basshaar bin al-Khaffaaf, Ibne Musa hai aur ye zaeef aur kaseer-ul-ghalat hai. Jaisa ke Taqreeb ut Tehzeeb: P122 mein likha hua hai.

Doosri Illat: Irsaal hai.

Is hadees ko Allama Albani ne bhi Takhreej Fiqhus Seerah mein zaeef kaha: P163.

Arz-e-Mutarjim:

Tehqeeq ka khulaasa ye hai ke ye hadees teen (3) sanado'n se mazkoor hai, teeno'n mein se har-ek ka zof aap ke saamne hai. Baaqi Aap ﷺ ka

Syedna Abu Bakr ﷺ ke saath hijrat ka waaqia quran-o-ahadees-e-sahiha kaseera se saabit hai. Nez ghaar-e-saur mein teen (3) raate'n qiyaam farmana aur kuffaar ka Aap ﷺ ke taaqqub mein ghaar ke dahaane tak aapohona bhi ahadees-e-sahiha mein mazkoor hai, iske tafseel ke liye dekhiye. Surah-at-Tauba: 40, Saheeh Bukhari: Kitab-ul-Fazaail. Albatta, ghaar ke dahaane par darakht ka ugna, makdi ka jaal bunna, do (2) kabootaro'n ka khada hona saabit nahi, lihaaza iske bayaan ki koi zaroorat nahi hai.

Athaarwa'n Qissa: Syedna Ali ﷺ Ka Rasool Allah ﷺ Ke

Ibne Abbas ﷺ ne aayat:

Ke Jab Kuffaar Aapke Mutaalliq Ye Chaale'n Bana Rahe The Ke Aap Ko Qaed Kar Le'n.

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ....

(Surah-al-Anfaal: 30)

Se mutaalliq farmaya: Ek (1) raat quraish ne Makkah mein mushaawarat[96] ki. To un mein se kisi ne kaha subah ho to unhe'n rassiyo'n se bandh lo. Un (bad-bakhto'n) ki isse muraad Nabi-e-Kareem ﷺ ki zaat-e-aqdas thi aur kisi ne kaha ke nahi, balke unhe'n makka se nikaal do.

To Allah Ta'ala ne apne Nabi ﷺ ko is par ittila di. Syedna Ali ﷺ ne Aap ﷺ ke mubaarak bistar par wo raat guzaari aur Rasool Allah ﷺ (safar-e-hijrat ke liye) tashreef le gae yaha'n tak ke ghaar mein daakhil ho gae. Aur mushrikeen saari raat Ali ﷺ ki nigraani karte rahe unhe'n Nabi ﷺ samajhte hue. Jab unho'n ne subah ki to un par pil-pade[97] jab ye dekha ke ye to Ali hain ﷺ pas, Allah Ta'ala ne unka makr unhi par lauta diya. To unho'n ne kaha ke aap ke saahib kaha'n hain? To Syedna Ali ﷺ ne farmaya: Main nahi jaanta … al-hadees. (Ye riwayat zaeef hai)

Takhreej: Ise Imam Ahmad ne Musnad: V1 P348, Tabarani: Al-Mojam-ul-Kabeer: V11 P407, Abdur Razzaq: Al-Musannaf: V5 P389 Tafseer ق 92 /ط mein aur Tabari ne Tafseer: V6 P228 mein ' عثمان الجزري أن مقسما

[96] T: (مُشاوَرَت) Baahami salaah-o-mashwara, aapas mein mil kar mashwara karna [RKT]

[97] T: Tanha ya mil kar zor-shor se hamla karna, dhaawa bol dena, assault [RKT]

مولى ابن عباس أخبره عن ابن عباس’ ki sanad se ise riwayat kiya.

(Allama al-Fauzi ne is par wo tamaam kalaam naql farmaya jo isse pehle satrawee’n (17) qissa mein guzar chuka hai, wahee’n mulaahaza keejiye: Mutarjim)

Is riwayat ki ek (1) aur sanad:

Tabari ne Tafseer: V6 P228 mein ‘عبدالرزاق...قال سمعت أبي يحدث عن عكرمة’ ki sanad se bayan kiya. Ke Aayat-e-baala ki tafseer mein Ikrima ne farmaya: Jab Rasool Allah ﷺ aur Syedna Abu Bakr رضی اللہ عنہ ghaar ki taraf nikle to aap ne Ali ko hukm diya to wo Aap ﷺ ke mubaarak bistar par soe’n.

Aur mushrikeen saari raat unki nigraani karte rahe jab unhe’n soya hua dekha to wo yehi samajhte rah eke ye Nabi-e-Kareem ﷺ hain to unhe’n (soya hua) chode rakha. Jab unho’n ne subah ki to un par chadh-daude. Pas wo to unke saamne Ali رضی اللہ عنہ the to poocha ke Aapke saahab kaha’n hain? Farmaya mujhe maaloom nahi. To un mushrikeen ne aap ki talab mein badi mashaqqate’n uthaee’n aur bahut khwaar hue.

Jirah: Iski sanad mein do (2) illate’n hain:

Pehli Illat: Hamaam Ibne Naafe al-Hameeri, Abdur Razza ke waalid, to ye maqbool raawi hain. At-Taqreeb: P574 tab jab unki mutaaba-at ki jaae warna leen-ul-hadees hain.

Doosri Illat: Irsaal.

(Ikrima taabai hain, Rasool Allah ﷺ se unki riwayat mursal hui. Mutarjim)

Is hadees ki ek (1) aur sanad:

Ibne Kaseer ne Al-Bidaaya wan-Nihaaya mein: V3 P183 is ‘ ابن لهيعة عن أبي الأسود عن عروة بن الزبير’ ki sanad se bayaan kiya. Uski sanad bhi zaeef hai is mein do (2) illate’n hain:

Pehli Illat: Ibne Lahiya zaeef hai usse hujjat nahi li jaati.

Doosri Illat: Irsaal.

Arz-e-Mutarjim:

Is zaeef riwayat se ye maaloom hota hai ke Aap ﷺ safar-e-hijrat ke liye raat ko nikle jabke saheeh riwayat se saabit hota hai ke theek dopaher ke waqt nikle the. Ummul Momineen Syeda Ayesha رضي الله عنها farmati hain:

فبينما نحن يوماً جلوس في بيت أبي بكر في نحر الظهيرة. قال قائل لأبي بكر: هٰذا رسول الله صلى الله عليه وسلم متقنعاً، في ساعة لم يكن يأتينا فيها فقال أبوبكر: فداء له أبي وأمي، والله ماجاءَ به في هٰذا الساعة إلا أمر... (فإني قد أذن لي في الخروج) فقال أبوبكر: الصحابة بأبي أنت يا رسول الله! قال رسول الله صلى الله عليه وسلم: "نعم" قال أبوبكر: فخذ بأبي أنت يا رسول الله! إحدى راحلتي هاتين، قال رسول الله صلى الله عليه وسلم: "بالثمن" قالت عائشة: فجهَّزنا هما أحثَّ الجهاز، وضعنا لهما سُفرة في جِراب... قالت: ثم لحق رسول الله صلى الله عليه وسلم وأبو بكر بغار في جبل ثور...

Is dauraan mein ke ek (1) din theek dopaher ke waqt ham Abu Bakr رضي الله عنه ke ghar mein baethe hue the to kehne waale ne Abu Bakr رضي الله عنه se kaha: Ye to Allah ke Rasool ﷺ (tashreef laa rahe) hain, sar par kapda baandhe hue. Aap aise waqt tashreef laa rahe the ke aise waqt aap hamare ghar tashreef nahi laate the, to Syedna Abu Bakr رضي الله عنه ne kaha mere maa baap un par fida ho'n. Allah ki qasam aap us waqt tashreef nahi laae magar kisi khaas kaam se... to Rasool Allah ﷺ ne farmaya: Mujhe hijrat ki ijaazat mil gai. To Abu Bakr رضي الله عنه ne farmaya: Mera baap aap par qurban un do (2) oontiyo'n mein se ek (1) aap le leejiye, Rasool Allah ﷺ ne farmaya: 'Qeematan loonga'.

Syeda Ayesha رضي الله عنها farmati hain phir ham ne jaldi se saamaan-e-safar taiyyaar kiya kuch khana ek (1) chamde ke thele mein ... phir Aap ﷺ aur Abu Bakr رضي الله عنه ghaar-e-saur mein aa-thehre... (Saheeh Bukhari: Kitab Manaaqib-ul-Ansaar: H3905.

Maaloom hua ke mazkoora riwayat sirf zaeef hi nahi balke saheeh

hadees ke khilaaf bhi hai.

Unneeswa'n Qissa: Nabi-e-Akram ﷺ Ka Ek (1) Qissa

Syedna Abdullah bin Amr رضی اللہ عنہ se marwi hai ke Rasool Allah ﷺ apni masjid mein ek (1) majlis par guzre to farmaya: Dono hi khar par hain un mein se ek-doosre se Afzal hai. Behrehaal ye log Allah se duaae'n maang rahe hain aur uski taraf raaghib hain agar Allah chaahe to unhe'n ataa farma de, agar chaahe to mana farma de. Aur rahe ye log to ye deen ki soojh-boojh aur ilm sikha rahe hain to ye unse Afzal hain aur main to muallim bana kar bheja gaya hoo'n, phir aap us mehfil mein tashreef farma hue. Ye sakht zaeef riwayat hai.

Takhreej: Ye riwayat Bayhaqi ne Al-Mudkhal: P306 mein Ibnul Mubaarak ne Kitab-uz-Zohd: 488 mein Daarmi ne apni Sunan: V1 P99, mein Khateeb Baghdadi ne Al-Faqeeh wal Mutafaqqih: V1 P11 mein aur At-Tayaalsi ne apni Musnad: P298 mein ' عبدالرحمان بن زياد بن أنعم الأفريقي عن عبدالرحمان بن رافع عن عبدالله بن عَمْرو' ki sanad se bayan kiya.

Jirah: Uski sanad sakht zaeef hai aur is mein do (2) illate'n hain:

Pehli Illat: Abdur Rahman bin Ziyaad Anam al-Afriqi hai ye zaeef hai. (Taqreeb ut Tehzeeb: P340)

Doosri Illat: Abdur Rahman bin Raafe ut Tanookhi hai ye zaeef hai. (Taqreeb ut Tehzeeb: P340)

Ye riwayat Ibne Majah ne apni Sunan: V1 P83 H229 mein ' داود بن الزّبر قال عن بكر بن خُنيس عن عبدالرحمان بن زياد عن عبدالله بن يزيد عن عبدالله بن عَمْرو' ki sanad se bayan ki.

Jirah: Iski sanad bhi boodhi (kamzor) hai, is mein do (2) illate'n hain:

Pehli Allat: Dawood bin az-Zabarqaan ar-Raqaashi hai, ye matrook raawi hai aur Al-Azdi (ba-zaat-e-khud majrooh) ne ise kazaab qaraar diya. (Taqreeb ut Tehzeeb: P198)

Doosri Illat: Abdur Rahman bin Ziyaad bin Anam al-Afriqi zaeef raawi hai. (At-Taqreeb: P340)

Haafiz Iraaqi ne Ihya-ul-Uloom ki takhreej mein farmaya: Ise Ibne

Majah ne Abdullah bin Amr ﷺ ki riwayat se zaeef sanad ke saath bayan farmaya.

Arz-e-Mutarjim:

Ilm ki fazeelat par Quran-e-Majeed ki bahut si aayaat aur Rasool Allah ﷺ ki bahut si ahadees saheeh aur hasan sanad se saabit hain phir is zaeef riwayat ko bayan karne ki kya zaroorat baaqi rehti hai?

Rasool Allah ﷺ ka moallim hona ek (1) baiyyan[98] haqeeqat hai, qurani nusoos is par waazeh dalaalat karti hain jaise Surah Aale Imran ki aayat 164. Surah-al-Juma: 22, jo hame'n is zaeef riwayat ke bayaan karne se mustaghni[99] kar dete hain.

Beeswa'n Qissa: Syedna Saad bin Abi Waqqas ﷺ Ka Lashkar Samet Dajla Uboor Karne Ka Qissa

Ibn-ur-Ruful se riwayat hai ke jab Syedna Saad ﷺ neher-shehr (نهر شهر) naami sheher mein pohonche, ye aabaadi qareeb ya neeche ki jaanib thi. To aap ne kashtiyaa'n talab farmaae'n taak logo'n ko dariya paar kara kar sheher ki parli (doosri) jaanib le jaae'n. To unhe'n kuch na mila, waha'n ke logo'n ne apni kashtiyaa'n rok li thee'n. Pas aap maah-e-safar ke chand din neher-sher (نهر شهر) mein hi muqeem rahe, aap ke saathi utar kar dariya paar karna chaahte the, lekin muslimeen ki hifaazat aur un par shafqat aap ko roke hui thi.

Yaha'n tak ke cand mudabbir log aap ke paas aae aur aap ko dariya ke kam paani waali jagah batlaai ke jisse paani mein ghus kar waadi ki pusht ki jaanib pohoncha jaa sakta tha. Syedna Saad ﷺ ne usse inkaar kar diya aur aap ko is muaamala mein taraddud[100] raha. Aur achaanak darmiya mein saelaab aagaya. Pas Syedna Saad ﷺ ne ek (1) khwaab dekha ke musalmano ke ghode dariya mein kood pade hain aur saelaab aane se ek (1) bahut bada muaamala ho gaya. To Saada ﷺ ne apne is khwaab ki taabeer ka azm farmaya, dariya paar kar jaane ke

[98] T: (بَيِّن) Waazeh, saaf, clear [RSB]
[99] T: (مُسْتَغْنِى) Be-parwa, be-niyaaz, daulatmand [RKT]
[100] T: (تَرَدُّد) Hichkichaahat, tazabzub, taammul, shak-o-shubha [RKT]

khwaab ka. To aap ne logo'n ko jama kiya aur (khutba irshad farmaya) Allah ki ham dos ana bayan farmaai aur kaha: (Aye logo!) Tumhare dushman is dariya ki wajah se tum se mehfooz hain. Tum un tak nahi pohonch sakte aur wo jab chaahe'n tum tak pohonch jaae'n. Aur apni kashtiyo'n mein door-door hi se tum par (nezo'n, bhaalo'n, aur teero'n waghaera) se hamla kar de'n. Aur tumhare peeche koi aisi cheez nahi jiska tumhe'n ye khauf ho ke wo tumhare paas aae, pas main to ye dariya paar karke un par hamla kar dene ka pakka iraada kar chuka hoo'n. To un sab logo'n ne (jawaaban) kaha. Allah Rabbul Aalameen hamare aur aap ke liye bhalaai ke saath is azm ko poora kare. Aa paisa hi kar deejiye jiska aap ne azm farmaya.

To syedna Saad ﷺ ne logo'n ko dariya paar karne ke liye aamaada kiya aur farmaya: Kaun ibtida karta hai ke hamare liye ghaat ko mehfooz kare, yaha'n tak ke log usse aamile'n aur aisa na ho ke wo unhe'n khurooj se roke'n?

To Aasim bin Imran us par sabse pehle taiyyaar hue, unke baad mukhtalif ilaaqo'n ke che-sau (600) afraad aur bhi taiyyaar ho gae. Aap ne Aasim ko un par ameer banaya. Aasim unke saath chal pade, hatta ke dajla ke kinaare aa-khade hue aur kaha, kaun mere saath taiyyaar hota hai ke tumhare dushmano'n se ghaat ko mehfooz kar le'n?

To un mein se saath (60) aadmi taiyaar ho gae. To Aasim ne unhe'n aadha-aadha, yaane baraabar taqseem kiya aur unhe'n ghode aur ghodiyo'n par sawaar kiya, taake ghodo'n ko paane mein taerne mein aasaani ho. To jab Syedna Saad ﷺ ne Aasim ko ghaat par dekha ke unho'n ne uski hifaazat kar rakhi hai, to logo'n ko bhi dariya mein ghus jaane ki ijaazat di aur farmaya: Tum you'n kaho:

نستعين بالله نتوكل عليه، و حسبنا الله ونعم الوكيل، لا حول ولا قوة إلَّا بالله العلي العظيم...

Ham Allah hi se madad chaahte hain aur usi par bharosa karte hain aur hamare liye Allah hi kaafi hai aur wo behtareen kaarsaaz hai. Har qism ki quwwat aur taaqat Allah hi ki taraf se hai.

Pas wo bada Lashkar bhi unke saath jaa mila. Aur wo ataah[101] gehraai par sawaar ho gae aur dajla (josh se) jhaag ugal raha tha.

Aur log apne taerne ke dauraan mein baate'n kar rahe the aur ek-doosre ke saath mil gae aur ye baate'n is tarah kar rahe the jis tarah ke zameen par apni chalat-phirat ke dauraan mein karte the. Pas unho'n ne ahle faaras ko aisi naa-gahaani soorat-e-haal se do-chaar kar diya ke unke wahem-o-gumaan mein bhi na tha. Aur unho'n ne maghloob kar diya aur unhe'n unke amwaal ladwaane mein jaldi karadi. Muslimeen, Safar 16h mein neher-shehr (نهر شهر) faaras[102] mein daakhil hue. Aur har wo cheez unke qabza mein aagai jo kisra ke makaano'n se baaqi reh gait hi. Teen-arab (3,000,000,000) ke khazane par qabza kar liya aur jo kuch ksira ke baad 'sherwiya'[103] ne jama kar rakha tha.

Ye man-ghadat waaqia hai.

Takhreej: Ye riwayat Abu Nuaim ne Dalaael-un-Nubwwah: V2 P574, P575 H522 mein

أبو عبيدة السري بن يحيى السري ثنا شعيب بن إبراهيم: ثنا سيف بن عمر اتيمي عن محمد وطلحة والمهاب وعمرو سعيد والنضر عن ابن الرفيل.

Ki sanad se qissa bayan kiya.

Jirah: Main kehta hoo'n iski sanaz mauzoo hai. Is mein Saif at-Taimi raawi hai iske mutaalliq Abu Dawood ne farmaya: Ye kuch bhi nahi. Abu Haatim ne farmaya: Matrook hai. Ibne Hibban ne farmaya: Siqa-o-sabat raawiyo'n se mauzoo riwayaat bayan karta hai. Aur farmaya: Ye ahadees ghadta hai aur ye zandaqa[104] ke sath muttaham kiya gaya. Ibne Maeen ne farmaya: Ye zaeef-ul-hadees hai, fils (ek (1) paisa) isse behtar hai aur sabne kaha ke ye hadeese'n ghadtahai au rise zandaqa ke saath muttaham kiya gaya. Nasai aur Daraqutni ne farmaya: Ye zaeef hai. Ibne Adi ne farmaya: Iski hadees munkar hai.

Hawaale: Dekhiye, Meezaan-ul-Etedaal: V2 P445, Ibnul Jauzi ki Az-

[101] T: (اَنتهاه) Jis ki tah (teh) na ho, bahut ameeq, be-hadd gehra, be-intiha, bahut ziyaada [RKT]
[102] T: (فارس) Mulk-e-imraan ka qadeemi naam [RKT]
[103] T: (شيرويه) Khusro (shah iran) ka beta [RSB]
[104] T: (زَنْدَقَه) Be-deeni, be-eteqaadi, baatini-kufr [RKT]

Zuafa: V2 P35, Tehzeeb: V4 P259, Halabi ki Al-Kashf-ul-Hasees A'man Rami Bi-waza-ul-Hadees (الكشف الحثيث عمن رمي بوضع الحديث): P131. Ibne Hibban ki Al-Majruheen: V1 P245 aur isi sanad se Tabari ne apni Taareekh: V4 P8, P10 mein ye riwayat bayan ki hai.

Shawaahid: Is riwayat ke sahwaahid mein Abu Usman an-Nahd, Abu Bakr bin Hafs bin Umar, Umair as-Saaidi (الصائدى), Qais bin Abi Haazim, Habeeb bin Sahbaan Abu Maalik, aur Abdullah bin Abi Taiyyaba ki riwayaat hain.

① Riwaayat-e-Abu Usman an-Nahdi. Abu Nuaim ne Dalaael-un-Nubuwwah: V2 P576 mein tabari ne apni Taareekh: V4 P10 P11 mein 'شعيب عن سيف عن رجل عن أبي عثمان' ki sanad se ye qissa bayan kiya. Main kehta hoo'n ye bhi apni pichli sanad ki tarah hai aur is mein do (2) illate'n hain.

Pehli Illat: Saif jo ke Ibne Umar at-Taimi hai aur ye waza'-e-hadees ke saath muttaham hai.

Pehli Illat: Saif jo ke Ibne Umar at-Taimi hai aur ye waza'-e- Hadees ke sath muttaham hai.

Doosri Illat: Is sanad mein 'rajul' majhool hai.

Doosra Shaahid: Abu Bakr bin Hafs bin Umar ki riwayat, Abu Nuaim ne Dalaael-un-Nubuwwah: V2 P576 mein aur Tabari ne apni Taareekh: V4 P11 mein 'شعيب عن سيف عن بدر بن عثمان أبي بكر بن حفص بن عمر' ki sanad se ye qissa bayan kiya.

Main kehta hoo'n iski sanad bhi apni pichli sanad jaisi hai. (Saif bin Umar Kazzaab is sanad mein bhi hai)

Teesra Shaahid: Umair as-Saaed ki riwayat:

Abu Nuaim ne Dalaael-un-Nubuwwah: V2 P577 mein Tabari ne Taareekh: V4 P12, P13 mein ' شعيب عن سيف عن القاسم بن الوليد عن عمر الصائدي' ki sanad se ye qissa naql kiya. Main kehta hoo'n iski sanad bhi waisi hi hai. (Saif bin Umar is sanad mein bhi hai)

Chautha Shaahid: Qais bin Abi Haazim ki riwayat: Abu Nuaim ne Dalaael-un-Nubuwwah: V2 P577 mein, Tabari ne apni Taareekh: V4

P13 ’شعيب عن سيف عن إسماعيل ابن أبي خالد عن قيس بن أبي حازم‘ ki sanad se ye qissa riwayat kiya. Main kehta hoo’n ye bhi pichli sanad ki tarah hai.

Paachwaa’n Shaahid: ’حبيب بن صهبان أبي مالك‘ ki riwayat:

Abu Nuaim ne Dalaael-un-Nubuwwah: V2 P577 P578 mein, Tabari ne apni Taareekh: V4 P12 mein ’ شعيب عن سيف عن الأعمش عن حبيب بن صهبان أبي مالك‘ ki sanad se ye qissa bayan kiya.

Main kehta hoo’n ye bhi pichli sanad ki tarah hai, is mein do (2) illate’n hain: Pehli Illat: Saif bin Umar at-Taimi.

② Amash aur ye Sulaiman bin Mahraan al-Asadi hain (ba-sharte sehat) jo ke mudallis hain. Ye riwayat a’n (عن) se bayan ki simaa ya tahdees ki saraahat nahi ki. (Dekhiye Taareef Ahlut Taqdees la Ibne Hajar: P67)

Chatta Shaahid: Abdullah bin Abi Taiyyaba ki riwayat:

Tabari ne apni Taareekh: V4 P10 mein ’ شعيب عن سيف عن الوليد بن عبدالله بن أبي طيبة عن أبيه‘ ki sanad se ye qissa naql kiya. Main kehta hoo’n ye bhi pichli sanad ki tarah hai.

Arz-e-Mutarjim:

Is tehqeeq ka khulaasa ye hai ke ye qissa Saif bin Umar ki ghadant hai aur isne iske liye bahut si sanade’n ghad dee’n, mundarja-baala tamaam asnaad mein ye jalwa-numa hai. Bahut se log samandaro’n, dariyaao’n par chalne aur is tarah chalne ke paao’n ke talwe tak na bheege ya zameen par chalat-phirat ki tarah chalne ke bahut se ‘mo’jiza-numa’ man-ghadat qisse ‘karamaat’ ke naam par bayaan karte aur ejaad karte hue nahi thakte.

Wo is qism ki riwayaat bayan karke apne ‘deo-maalaai’ qisso’n ko taqwiyat pohonchane ki koshish karte hain. Aur phir bade fakhr se hawaale bayan karte hain ke dekho falaa’n-falaa’n kutub mein bhi is tarah ke qisse mazkoor hain. Jabke is qismke qisse mahez daastaane’n hain aur wo khaalisatan ghade hue hain. In riwayaat par apne qisso’n ki buniyaad rakhna khalaa[105] mein bangla banana ke khwaab ki tarah hai,

[105] T: (خَلا) Kami, khaali jagah [RKT]

jo poora hona mumkin nahi.

Ikkeeswa'n Qissa: Aye Mere Bhai! Hame'n Apni Dua Mein Na Bhoolna

(Marwi hai) Syedna Umar bin Khattab ﷺ farmate hain: Maine Nabi-e-Kareem ﷺ se umrah ke liye jaane ki ijaazat talab ki, to Aap ﷺ ne mujhe ijaazat marhammat farmaai aur farmaya:

Aye mere bhai! Hame'n apni dua mein na bhoolna. لا تنسنا يا أخي من دعائك...

Takhreej: Ye riwayat Abu Dawood: V2 P80 H1498, Tirmizi: V5 P559 H3562 (wa-qaal: Hasan Saheeh) Ibne Majah: V2 P966, H2894, Ahmad: V1 P29 H195, Ibnus Sunni ki Amal al-Yaum wal-Laila: P186 H385, Ibne Hibban ki Al-Majruheen: V2 P128, Khateeb Baghdadi ki Taareekh Baghdad: V11 P396, aur Bayhaqi ki As-Sunan-ul-Kubra: V5 P251 ne: 'عاصم بن عبيد الله عن سالم بن عبدالله عن أبيه' ki sanad se bayan ki hai.

Jirah: Iski sanad zaeef hai is mein Aasim bin Obaidullah bin Aasim al-Madani (Al-A'duwi) hai, wo zaeef hai jaisa ke Taqreeb ut Tehzeeb: P285 #3065 mein hai.

Ise Ahmad bin Hambal, Ibne Maeen, Ibne Saad, Maalik (?), Jozjaani, Bukhari, Nasai, Ibne Khuzaima, Daraqutni aur Ibne Adi ne Zaeef qaraar diya. Abu Haatim ne farmaya: Munkar-ul-Hadees aur Muztarib-ul-Hadees hai.

Hawaale: Dekhiye Tehzeeb ut Tehzeeb: V5 P42, Zahbi ki Al-Mughni fiz-Zuafa: V1 P321. Is riwayat ko Aasim bin Obaidullah se siqa raawiyo'n ki ek (1) jamat ne bayan kiya hai. Jaise: Shu'ba, Qubaisa, Qaasam bin Yazeed aur Wakee ne Sufyan Soori se ye qissa bayan kiya hai.

Samaani ne Adab-ul-Imla: P36 mein Shu'ba a'n (عن) Aasim ki sanad se ye qissa bayan kiya hai. Khateeb Baghdadi ne Taareekh-e-Baghdad: V11 P396 mein 'أسباط عن سفيان الثوري عن عبيدالله عن نافع عن ابن عمر رضى الله عنه' ki sanad se ye riwayat bayan ki.

Ye riwayat do (2) wajah se saheeh nahi hai:

① Asbaat bin Muhammad agarche siqa hain, lekin Sufyan Soori se unki riwayaat zaeef hain. Haafiz Ibne Hajar ne farmaya 'ثقة ضعّف فى الثوري' siqa hai Soori ki riwayat mein ise zaeef qaraar diya gaya. At-Taqreeb: 320 aur Ibne Maeen ne farmaya: Lekin Soori se ahadees bayan karne mein ye ghalatiyaa'n karta tha. (Taareekh Ibne Maeen Riwayat-ad-Dauri: 3085) [Maaloom hua ke ye jirah khaas hai. Mutarjim]

② Asbaat ki ye riwayat siqaat ki riwayat ke khilaaf hone ki wajah se shaaz[106] hai. Is riwayat ko Ahmad Muhammad Shakir ne Musnad Ahmad ki Sharah (V1 P240) aur Allama Albani ne Zaeef-ul-Jaame: P906 mein zaeef qaraar diya hai.

③ Asbaat bin Muhammad ki ye riwayat agar Sufyan Soori se saabit hoti to bhi unki tadlees a'n (عن) ki wajah se zaeef-o-mardood thi.

Arz-e-Mutarjim:

Saani Khulafa-ur-Raashideen, Farooq-e-Aazam Syedna Umar bin Khattab ﷺ ke fazaael ba-kasrat saheeh ahadees se saabit hain. Rasool Allah ki zaban-e-athar par aksar Aap ﷺ ka tazkira rehta lihaaza aap ke fazaael-o-shaan-o-azmat ke liye saheeh ahadees bahut kaafi hain. Zaeef riwayaat se aap ki shaan bayan karne ki koi zaroorat nahi.

Baeeswa'n Qissa: Syedna Abdullah bin Rawaaha ﷺ Ka Apni Zauja Ke Saath Ek (1) Qissa

Qadaama bin Ibrahim bin Muhammad bin Haatib se marwi hai ke aap bayan karte hain: Syedna Abdullah bin Rawaaha ﷺ ne apni laundi se sohbat ki, to unki zauja ne unse kaha ke aap ne aisa kiya Aap ne jawaaban irshad farmaya: Leejiye, main to Quran-e-Majeed ki tilaawat karta hoo'n.

To aap ki zauja ne farmaya: Aap Quran-e-Majeed na hi padhe'n jabke aap jumbi hain. To unho'n ne kaha, main aapke liye padhta hoo'n aur kaha:

Main gawaahi deta hoo'n ke Allah ka شهدتُ بأن وعدالله حق وأن النار مثوى

[106] T: (شَاذْ) Wo hadees jo qaabil-e-etebaar logo'n ki riwaayat ke khilaaf ho [RKT]

waada saccha hai aur jahannam kuffaar ka thikaana hai. Aur arsh par paani ke oopar taerne waala hai aur arsh par Rabbul Aalameen hai. Aur arsh ko farishte uthaae hue hain, Allah ke nishaan-zada farishte hain.

الكافرينا
وأن العرش فوق الماء طافٍ وفوق العرش رب العالمينا وتحمله ملائكة كرام ملائكة الإله مسومينا.

To unki zauja ne kaha: Main imaan laai aur apne dekhne ko jhutlaaya. (Ye munkar riwayat hai)

Takhreej: Ye riwayat (Usman bin Saeed) Ad-Daarmi ne Ar-Radd Alaa al-Jahmiyya (P48 H82) mein ‘ يحيى بن أيوب حدثني عمارة بن غزية عن قدامة بن إبراهيم بن محمد حاطب’ ki sanad se bayan ki hai.

Jirah: Iski sanad zaeef hai. Is sanad mein Qadaama bin Ibrahim bin Muhammad Haatib hai, jo ke hafiz Ibne Hajar ki istilaah mein maqbool yaane majhool-ul-haal raawi hai, jaisa ke Taqreeb ut Tehzeeb: P454 ت 5525 mein hai. Matlab ye hai ke jab iski mutaaba-at ho to maqbool hai, wa-gharna ye leen-ul-hadees hai aur ye chota taabai hai, jaisa ke Al-Isaaba: V4 P278 mein likha hua hai. Pas Abdullah bin Rawaaha ﷺ se iski riwayat munqata hai.

Syedna Ibne Rawaaha ﷺ to Nabi ﷺ ke ahd-e-mubaarak mein Ghazwa Moota mein saheehd ho gae the. Haafiz Zahbi ne Al-Uloo: P42 mein is riwayat ko munqata hone ki wajah se maaloom (zaeef) thehraaya hai.

(Doosri sanad) Subki ne Tabaqaat us Shafaiya: V1 P139, doosra nuskha: V1 P264-265) Ibne Asaakir ne Taareekh Dimishq: V30 P89, aur Zahbi ne Siyaar Elaam-un-Nubala: V1 P238 mein ‘ عبد العزيز بن أبي سلمة عمن حدثه عن عبدالله بن رواحة رضي الله عنه’ ki sanad se ye qissa bayan kiya hai.

Ye sanad a’zaal (اعضال) (inqitaa[107]) aur jihaalat (ke Abdul Aziz se kisne ye qissa bayan kiya?) ki wajah se zaeef hai.

Daraqutni ne apni Sunan: V1 P120 H426 mein: ‘ ابو نعيم معة بن صالح عن سملة بن وهرام عن عكرمة’ ki sanad se yehi qissa mursalan bayan kiya.

[107] T: (اِنْقِطاع) Qata’ hone ka amal, munqata hona [RKT]

Iski sanad bhi zaeef hai aur is mein do (2) illate'n hain:

Pehli Illat: Za'mah bin Saaleh al-Jundi (زعمه بن صالح الجندى) hai jo ke zaeef hai jaisa ke Taqreeb ut Tehzeeb: P217 ت 2035 mein hai.

Doosri Illat: Irsaal hai, yaane riwayat mursal (munqata) hai.

Is riwayat ki tamaam sanade'n zaeef hain aur ye zaeef aisa hai ke baaz-baaz ko taqwiyat nahi pohonchta.

Allama Nawavi ne Al-Majma': V2 P159 mein farmaya: Is qissa ki sanad zaeef-o-munqata hai.

Arz-e-Mutarjim:

Allah Subhanahu wa Ta'ala ka arsh par mustawi hona nusoos-e-quran-e-majeed-o-ahadees-e-saheeha se saabit hai, salaf-o-saaliheen se bhi ye aqeeda saabit hai.

Aur ye ke laundi se sohbat halaal hai, jaisa ke Quran-o-Sunnat se saabit hai lihaaza iski taaweel ki syedna Abdullah bin Rawaaha رضي الله عنه ko koi zaroorat bhi na thi, kyounke ye koi maayoob[108] amal na tha.

Imam Ibne Abdul Bar Al-Istiaam: V1 P296 mein ye qissa naql karte hain aur iski tasheeh[109] ki taraf maael hain. Ibnul Qaiyyi رحمه الله ne Al-Ijtima al-Juyoosh al-Islamiya: P145 mein inka ye kalaam naql farmaya, isi tarah Ibne Qadama ne Isbaat Sifat-ul-Uloo: P99 mein zikr kiya. Dono ne Ibne Abdul Bar رحمه الله ke kalaam ki taaeed farmaai hai. Lekin dalaael-o-baraheen se unki ye baat durust maaloom nahi hoti, choonke is riwayat ke tamaam turq sakht zaeef aur munqata hain.

Is qissa ke baaz turq mein ye baat bhi paai jaati hai ke subah ke waqt Abdullah bin Rawaaha رضي الله عنه ne Allah ke Rasool ﷺ ko ye baat batlaai is par Aap ﷺ hanse, yahaan tak ke aap ke daant-mubaarak dikhaai diye.

Goya Nabi-e-Akram ﷺ ne unke is amal par unse muwaafaqat farmaai. Jabke is qissa se to ye maaloom hota hai ke Syedna Abdullah رضي الله عنه ne

[108] T: (مَعْيُوب) Kharaab, baais-e-sharam, qaabil-e-sharam [RKT]

[109] T: (تَصْحِيح) Durust karna, theek karna, saheeh karna, ghalati door karna [RKT]

chand ashaar ko Allah ka kalaam Quran-e-Majeed qaraar diya. Rasool Allah ﷺ ka to zikr rehne deejiye ke aap se badh kar Allah aur bando'n ke muaamala mein koi ameen ho hi nahi sakta. Aisi baat ka to Sahaba Ikram رضي الله عنهم se mutaalliq bhi tasawwur nahi kiya jaa sakta ke wo apne ya kisi doosre ke kalaam ko Allah ka kalaam gumaan karaae'n (kalaa w falaa) wo hargiz aise na the. Wo Allah ke us farman ko jaanne waale the ke:

Isse bada zaalim kaun hai jo Allah par jhoot ghade.

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ الْكَذِبَ.

(Surah-as-Saff: 7)

Is qisse ki min-jumla deegar qabahaat[110] k eek (1) qabaahat ye bhi hai ke is mein ek (1) Sahaabi رضي الله عنه ki taraf amadan Allah Azzo Wajal par jhoot baandhne ki tohmat hai, phir is qissa mein ye baat bhi hai ke Syedna Abdullah رضي الله عنه ne chand ashaar ko Quran-e-Majeed qaraar diya, halaanke Allah Ta'ala farmata hai:

Ye kisi shaaer ka qaul nahi.

وَّمَا هُوَ بِقَوْلِ شَاعِرٍ. (Surah-al-Haaqqa: 41)

Is qissa mein Syedna Abdullah رضي الله عنه ke jo ashaar bayan hue hain wo mukhtalif hain baaz turq mein wo ashaar bayan hue jo saheeh sanad ke saath Syedna Abdullah bin Rawaaha رضي الله عنه se saabit hain, lekin is qissa ke baghaer jaisa ke Saheeh Bukhari: Kitab ut Tahaajjud, Baab Fazl Mein Taaruf Minal Lail Fasla mein Syedna Abdullah bin Rawaaha رضي الله عنه ke ashaar hain:

Aur Hamare darmiyan Allah ke Rasool ﷺ hain jo Alalh ki kitaab tilaawat karte hain, jis waqt ke maaroof cheez (matlab) buland hote waali subah ki pau-phoot-ti[111] hai.

وفينا رسول الله يتلو كتابه إذا انشق معروف من الفجر ساطع، أرانا الهدى بعد العمى فقلوبنا به موقنات أن ما قال واقع، بيت يجافى جنبه عن فراشه إذا استثقلت بالمشركين المضاجع.

Unho'n ne hame'n hidaayat dikhlaai andhe-pan ke baad bas hamare dil us par yaqeen rakhte hain, ke jo kuch ye farmaaenge zaroor waaqe

[110] T: (قَباحَت) Kharaabi, buraai, naqs, aeb [RKT]

[111] T: (پَو پُھوٹنا) Raat khatam hone par raushni numudaar hona, subh-saadiq hona [RKT]

hoga. Aap ﷺ is tarah raat guzaarte hain ke apna pehlu bistar se juda rakhte hain, jabke mushrikeen bojhal jism ke saath bistaro'n par pade hote hain.

Ye ashaar to saheeh sanad se saabit hain, lekin isse qissa saheeh saabit nahi ho jaata aur qissa ke zof se in ahsaar ka zof laazim nahi aata. (Maakhuz-az: Qasas-ul-Atasbat: V1 mulakhkhasan[112])

Teeiswa'n Qissa: Jung-e-Badar Mein Syedna Abu Obaida bin Jarrah Ka Apne Waalid Ko Qatl Kar Dene Ka Qissa

Abdullah bin Shuzab se riwayat hai ke jung-e-badar mein Syedna Abu Obaida bin Jarrah رضي الله عنه ke waalid Jarrah ne apne bete Abu Obaida رضي الله عنه ke liye hathyaar taiyyaar kiye. Abu Obaida unse kinaara-kashi karte rahe jab Jarrah ke hamlo'n mein izaafa hua to Abu Obaida unki taraf lapke aur unhe'n qatl kar daala. Jab unho'n ne apne waalid ko qatl kar daala to Allah Ta'ala ne ye aayat naazil farmaai:

لَا تَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ يُوَآدُّوْنَ مَنْ حَآدَّ اللّٰهَ وَرَسُوْلَهٗ وَلَوْ كَانُوْٓا اٰبَآءَهُمْ اَوْ اَبْنَآءَهُمْ. (Surah-al-Mudaaila: 22).

Allah Ta'ala aur aakhirat ke din par imaan rakhne waali qaum ko aap Allah aur uske Rasool ﷺ ki mukhalifat karte waalo'n se mohabbat karne waale hargiz nahi paaenge khwah wo unke baap daada ho'n ya bete.

Ye qissa baatil hai.

Takhreej: Ye riwayat Haakim ne Mustadrak: V3 P265 H5152 aur Bayhaqi ne Sunan Kubra: V9 P21 mein: ' ثنا أسد بن موسى: ثنا الربيع بن سليمان: ضمرة بن ربيعة عن عبدالله بن شوذب' ki sanad se bayan ki hai.

Jirah: Iski sanad ma'zal (sakht munqata) hai. Is sanad se teen (3) ya teen (3) se zaaed raawi saaqit hain, is liye ke Abdullah bin Shuzab saatwe'n tabaqa se hain (wo ghazwa-e-badar ke mauqa par paeda bhi nahi hue the) aur unho'n ne use mursalan (munqata) bayan kiya hai.

Bayhaqi ne inqita ki wajah se is riwayat ko zaeef qaraar diya. Isi sanad

[112] T: (مُلَخَّصاً) Mukhtasar taur par, bataur-e-khulaasa, ikhtisaar ke saath [RKT]

se ye riwayat Ibne Hajar ne Talkhees-ul-Habeer: V4 P102 H1859 mein zikr karke kaha: Waaqidi (kazzaab) is qissa ka inkaar kiya karta tha aur kehta tha: Abu Obaida ﷺ ke waalid islam se pehle hi faut ho chuke the.

Arz-e-Mutarjim:

Bila-shubha Syedna Abu Obida ﷺ hinahi, balke jamee Sahaba Ikram ﷺ aur uske Rasool ﷺ se sabse badh kar mohabbat karne waale the aur Allah aur Rasool ﷺ se dushmani karne waalo'n se dushmani karne waale the. Is tarah ke bahut se waaqiaat bhi milte hain, lekin ye waaqia sanadan saabit nahi.

Chaubeeswa'n Qissa: Syeda Asma bin Abi Bakr ﷺ ka Qissa

Syeda Ayesha ﷺ se marwi hai ke Syeda Asma ﷺ Rasool Allah ﷺ ke ghar tashreef laae'n, aap baareek kapde pehne hue thee'n. Rasool Allah ﷺ ne unse rukh-e-anwar pher liye aur farmaya: Aye Asma! Jab aurat hadd-e-buloogh ko pohonch jaae to uske liye ye jaaez nahi ke uske jism mein se iske alaawa kuch nazar aae aur aap ne chehre aur hatheliyo'n ki taraf ishaara farmaya, yaane hatheliyo'n aur chehre ke alaawa kuch bhi nazar nahi aana chaahiye.

Ye munkar riwayat hai.

Takhreej: Ye riwayat Abu Dawood: V4 P62 H4104, Bayhaqi: Sunan Kubra: V2 P226, V7 P86, Sunan Sagheer (taaleeqan[113]): V3 P12, Al-Aadaab: P299 H877, aur Ibne Adi ne Al-Kaamil: V3 P1209 ne ' الوليد بن مسلم عن سعيد بن بشير عن قتادة عن خالد بن دُرَيْك عن عائشة رضى الله عنها' ki sanad se bayan ki hai.

Jirah: Iski sanad bekaar (mardood) hai, is mein chaar (4) illate'n hain:

Pehli Illat: Al-Waleed bin Muslim ad Dimishqi hain aur ye mudallis hain. Inho'nne ye riwayat a'n (عن) se bayan ki hai aur tahdees ya simaa ki saraahat nahi ki.

Doosri Illat: Saeed bin Basheer al-Azdi hai aur ye zaeef hai.

[113] T: (تَعْلِيقاً) Haashiya, wazaahat ke taur par [RKT]

Teesri Illat: Qataada bin Diaamah hain, ye mudallis hain. Qataada ne ye riwayat a'n (عن) bayan ki hai aur simaa ki tasreeh nahi ki.

Chauthi Illat: Inqita hai, Khalid bin Duraik aur Syeda Ayesha ﷺ ke darmiyan.

Hawaale: Dekhiye Taqreeb ut Tehzeeb: P234, 584, Abu Dawood ne kaha: Ye mursal riwayat hai. Khalid bin Duraik ne Syeda Ayesha ﷺ ka zamana nahi paaya. Bayhaqi ne Sunan Kubra: V7 P86 aur Tabarani ne Mojam-ul-Kabeer: V24 P143 ne ' ابن لهيعة عن عياض بن عبدالله الفهري عن إبراهيم بن عبيد بن رفاعة الأنصاري عن أبيه عن أسماء بنت عميس رضي الله عنها' ki sanad se (bhi) ye qissa bayan kiya hai.

Is riwayat ki sanad bhi saabiqa riwayat ki tarah zaeef hai. Is mein teen (3) illate'n hain:

Pehli Illat: Abdullah bin Lahiya al-Hadrami hai. Mohaddiseen ne ise (ikhtilaat aur tadlees waghaera ki wajah se) zaeef qaraar diya hai.

Doosri Illat: Ayaaz bin Abdullah al-Faraahi ka zaeef hai. Yahya bin Maeen ne iske mutaalliq farmaya: Ye zaeef-ul-hadees hai. Bukhari ne farmaya: Munkar-ul-Hadees hai. Abu Haatim ne farmaya: Qawi nahi hai. As-Saaji ne farmaya: Ibne Wahb ne isse riwayat bayan ki hain is mein 'nazr' hai, Ahmad bin Saaleh ne farmaya: Madina mein iski shaan saabit hai iski ahadees mein kuch (gadbad) hai.

Teesri Illat: Obaid bin Rifaa-ah Ansari hai. Bukhari ise Taareekh-ul-Kabeer: V5 P447 mein aur Ibne Abi Haatim Jirah wa Taadeel: V5 P406 mein laae hain lekin na to is par jirah kin a hi uski taadeel pas ya (Shaikh Fauzi ke nazdeek) majhool hai.

Ibne Hibban-o-Ajli ne iski tauseeq ki aur ye makhfi nahi ke in dono ki tauseeq mein narmi-o-tasaahul hai, jis par (Shaikh Fauzi ke nazdeek) etemaad nahi kiya jaata.

Dekhiye: Tehzeeb ut Tehzeeb: V5 P327, V8 P180, Meezaan-ul-Etedaal: V3 P189 aur Bayhaqi ne farmaya: Iski sanad zaeef hai. Abu Dawood ne Maraseel: P310 mein 'محمد بن بشار: حدثنا ابن داود: حدثنا هشام عن قتادة' ki sanad se ise mursalan bayan kiya. Fauzi kehte hain: Aur ye maaloom-o-

maaroof baat hai ke Qatada ki mursal riwayaat zaeef-tareen maraseel hain.

(Tambeeh: Imam Ajli ﷺ ko Fauzi waghaera ka mutasahl[114] kehna be-daleel, aur ghalat hai, lihaaza saheeh ye hai ke Obaid bin Rifaa-ah sadooq hasan-ul-hadees raawi hain, lekin ye sanad Obaid se saabit hi nahi hai. Lihaaza saheeh jirah-o-taadeel par iktifa karke ghaer-zaroori baato'n se ijtinaab karna chaahiye.

Arz-e-Mutarjim:

Ustaz-e-mohtaram Haafiz Zubair Ali Zai ne bhi apni kitab Anwaar us Saheefa Fil Ahadees-uz-Zaeefa mein is riwayat ko Waleed bin Muslim aur Qatada ki tadlees, Saeed bin Basheer ke zaeef hone aur inqita ki wajah se zaeef qaraar diya hai. (P104, Neel-ul-Maqsood: 4104)

Jo hazraat khawateen ke liye chehre ka parda zaroori nahi samajhte wo is riwayat ko bataur-e-daleel pesh karte hain, lekin darj-e-baala shadeed jirah se waazeh hai ke ye riwayat saabit nahi hai is mauzoo par ahle ilm ne bahut kuch likha hai. Ghaur kiya jaae to chehra insaan ke liye bade fitne ka sabab banta hai, lihaaza aurato'n ko chaahiye ke wo apne parde ka khaas ehtemaam kare'n.

Pacheeswa'n Qissa: Syedna Haaris bin Maalik ﷺ Ka Qissa

Syedna Haaris bin Maalik ﷺ farmate hain ke wo Rasool Allah ﷺ ke paas se guzre to Aap ﷺ ne farmaya: Aye Haaris! Tum ne kis tarah subah ki? Haaris ﷺ ne arz kiya: Maine sacche momin ki haesiyat se subah ki. Rasool Allah ﷺ ne farmaya: Aye Haaris! Dekho tum kya keh rahe ho? Yaqeenan har sach ki ek (1) haqeeqat hoti hai!

Haaris ﷺ ne arz ki: Kya maine duniya se kinaara-kashi ikhtiyaar nahi ki aur apne din ke auqaat mein pyaasa na raha (din mein roze se raha) aur apni raat mein (qiyaam-ul-lail ke liye) jaagta raha, goya ke main apne Rabb ka arsh numayaa'n taur par dekh raha hoo'n. goya ke main ahle janant ko dekh raha hoo'n, wo us mein ek-doosre se mulaqaat kar

[114] T: (مُتَساہِل) Tasaahul ya susti karne waala [RKT]

rahe hain, goya ke main ahle janannum ki taraf dekh raha hoo'n, wo us mein cheekh-o-pukaar kar rahe hain. To Rasool Allah ﷺ ne farmaya: Aye Haaris! Toone pehchaan liya pas ise laazim pakad le. Aap ne teen (3) baar ye irshad farmaya.

Ye riwayat zaeef hai.

Takhreej: Ye riwayat Abd bin (Humaid Al-Muntakhab: V1 P406 H444), Aslami (Al-Arbaeen: P5-6), Tabarani: (Al-Mojam-ul-Kabeer: V3 P266 H3367), aur Bayhaqi (Shobul Iman: V7 P363 H10591) ne ' ثنا ابن لهيعة: خالد بن يزيد السكسكي عن سعيد بن أبي هلال المدني عن محمد بن أبي الجهم عن الحارث بن مالك الأنصاري رضي الله عنه' ki sanad se bayan ki hai.

Jirah: Iski sanad zaeef hai. Is mein Ibne Lahya Abdullah al-Hadrami hain, jise mohaddiseen ne (ikhtilaat aur tadlees wagharia ki wajah se) zaeef qaraar diya hai.

Hawaale: Dekhiye Tehzeeb ut Tehzeeb: V5 P327, Meezaan-ul-Etedaal: V3 P189, Haafiz Haithami ne Majma'-az-Zawaaid: V1 P57 mein is riwayat ko zikr kiya aur kaha: Ise Tabarani ne Mojam-ul-Kabeer mein bayan kiya aur iski sanad mein Ibne Lahya hai aur aise bhi raawi hain jin ka haal jaanne ki zaroorat hai, yaane is sanad mein majhool-ul-haal raawi hain.

Doosri Sanad: Tabari ne Al-Muntakhab (588) mein: ' سهل بن موسى الرازي قال: حدثنا الحجاج بن مهاجر عن أيوب بن خوط عن ليث عن زيد بن رفيع عن الحارث بن مالك رضي الله عنه' ki sanad se ye qissa naql kiya hai.

Iski ye sanad taareek hai. Is mein teen (3) illate'n hain:

Pehli Illat: Ayyub bin Khaut al-Basri hai iske mutaalliq Nasai, Daraqutni, Ibnul Mubaarak aur Ibne Hajar ne farmaya: Ye matrook raawi hai. Azdi ne kaha: Ye kazzaab raawi hai.

Doosri Illat: Lais bin Abi Sulaim hai aur ye (bure haafize ki wajah se) matrook raawi hai.

Teesri Illat: Zaid bin Rafee hai, ise Daraqutni ne zaeef qaraar diya aur Nasai ne farmaya: Ye qawi nahi.

Hawaale: Dekhiye Meezaan-ul-Etedaal: V1 P286, V2 P293, Taqreeb ut Tehzeeb: P118, P464, aur Lisaan-ul-Meezaan: V2 P507

Teesri Sanad: Bayhaqi ne Az-Zohd-ul-Kabeer: P355 H973 mein ‘ أبو فروة يزيد بن محمد بن يزيد بن سنان: ثنا زيد بن أبي أينسة عن عبدالأكرم عن الحارث ابن مالك رضي الله عنه’ ki sanad se ye qissa bayan kiya hai.

Iski sanad intihaai zaeef hai, is mein do (2) illate’n hain:

Pehli Illat: Abu Farwa Yazeed bin Muhammad bin Yazeed bin Sinaan hai. Ibne Abi Haatim Al-Jirah wa Taadeel: V9 P288 mein iska naam laae hain aur is par na jirah zikr kin a taadeel, to ye (Ash-Shaikh Fauzi ke nazdeek) majhool hai.

Is mashoor aadmi ko Ibne Hibban ne Kitab us Siqaat: V9 P276 aur Zahbi ne Siyaar Elaam-un-Nubala: V12 P555 mein zikr kiya hai. Haafiz Ibne Kaseer ne baghaer kisi daleel ke ise Ahd-uz-Zuafa kaha (Al-Bidaaya wan Nihaaya: V11 P47). Ye 269h mein faut hua tha. (Wallahu Aalam Zubai Ali Zai)

Doosri Illat: Abdul Akram Majhool hai.

Chauthi Sanad: Bazaar ne apni Musand (V2 P26) Bayhaqi ne (Shobul Imaan: V7 P362 H10590), aur Hakeem Tirmizi ne (As Salah: P73, P98) (Nawaadir-ul-Usool: P72, P371) mein ‘ يوسف بن عطية البصري عن ثابت عن أنس’ ki sanad se ye riwayat bayan ki hai. Iski sanad bekaar hai, is mein Yusuf bin Atiya al-Basri hai jiske mutaalliq Abu Haatim, Abu Zurah, aur Daraqutni ne farmaya: Ye zaeef-ul-hadees hai. Nasai ne farmaya: Ye matrook hai. Aur Ibne Maeen ne farmaya: Ye kuch bhi nahi. Ibne Hibban ne farmaya: Ye ahadees mein ulat-palat kar deta aur asaneed-e-saheeha ke saath mauzoo ahadees laga deta tha, isse istidlaal karna saheeh nahi. Ibne Hajar ne farmaya: Ye matrook hai.

Hawaale: Dekhiye: Meezaan-ul-Etedaal: V6 P142, Taqreeb ut Tehzeeb: P611, Ibnul Jauzi ki Az-Zuafa: V3 P221. Bayhaqi ne farmaya: Ye munkar riwayat hai, is mein Yusuf ko khabt[115] hua hai. Ek (1) baar kaha: Haaris ne bayan kiya aur ek (1) baar kaha ke Haarisa ne. Dekhiye Al-Isaaba: V1

[115] T: (خَبْط) Wahem, mughaalata, uljhaao [RKT]

P289), Haafiz Iraqi ne Ihya-ul-Uloom ki takhreej: V4 P220 mein farmaya: Bazzaar ne ise Anas ﷺ se riwayat kiya aur Tabarani ne Haaris bin Maalik Ansari ﷺ se, ye dono riwayate'n zaeef hain. Haafiz Zahbi ne Meezaan-ul-Etedaal mein Yusuf ke zikr mein uski baaz munkar riwayaat zikr ki hain, jin meinye riwayat bhi bayan ki. Allama Haithami ne Majma'-az-Zawaaid: V1 P57 mein farmaya: Ise Bazzaar ne riwayat kiya aur iski sanad mein Yusuf bin Atiya hai, usse istidlaal nahi kiya jaata.

Ibne Abi Shaiba ne Al-Musannaf: V11 P43, aur Al-Imaan: P38 mein ' ابن نمير قال: حدثنا مالك بن مغول عن زبيد قال: قال رسول الله صلى الله عليه وسلم ' ki sanad se ye riwayat bayan ki hai. Fauzi kehte hain: Albani ne is hadees par apni taaleeq mein farmaya: Ye Ma'zal (sakht munqata) riwayat hai. Isl iye ke Zubaid chatte tabaqa se hain, aur is tabqa ke kisi fard ne kisi sahabi se mulaqaat nahi ki jaisa ke Haafiz Ibne Hajar ne Taqreeb ut Tehzeeb mein sarahat ki hai … Ye riwayat Abd bin Humaid, Tabarani aur Abu Nuaim waghaerahum ne zaeef sanad se bayan ki. Aur is riwayat ko Hakeem Tirmizi ne As-Salah: P73 aur Nawaadir-ul-Usool: P371 mein 'عبد العزيز بن أبي داود' ki sanad se bayan kiya hai. Iski sanad ma'zal (sakht munqata) hai.

Zahbi ne Meezaan: V3 P29 mein ' جرير بن عتبة بن عبدالرحمان: حدثني أبي قال: حدثنا أنس بن مالك ' ki sanad se ye riwayat bayan ki.

Ye sanad kamzor hai aur is mein do (2) illate'n hain:

Pehli Illat: Jarir bin Utba bin Abdur Rahman hai. Abu Haatim ne iske mutaalliq farmaya: Ye majhool hai.

Doosri Illat: Jarir ke waalid Utba hain jo ke mutakallim-feeh raawi hain.

Dekhiye Meezaan-ul-Etedaal (V1 P396, V3 P28) aur Uba bin Abdur Rahman al-Harstaani ke tarjuma mein Haafiz Zahbi ne farmaya: Unse unke bete Jarir ne do (2) baatil riwayaat bayan ki hain, mujhe nahi maaloom ke aafat uski taraf se hai ya uske bete ki taraf se.

In do (2) riwayaat mein se ek (1) yehi hai.

Ek (1) aur Sanad: Aur isi tarah Zahbi ne Meezaan-ul-Etedaal: V1 P90

أحمد بن الحسن بن أبان عن أبي عاصم عن شعبة و سفيان عن سملة بن كهيل عن ‘ mein أبي سلمة أبي هريرة’ ki sanad se ye qissa bayan kiya hai.

Ye sanad ghadi hui hai, is sanad mein Ahmad bin Al-Hasan bin Aabaan raawi kazzaab hai, ye dajjal hai hadeese’n banaya karta tha.

Ek (1) aur sanad: Ibnul Mubaarak ne Az-Zohd: P105 aur Abdur Razzaq ne apni Tafseer: (ق271) mein ‘ معمر عن صالح بن مسمار أن رسول الله صلى الله عليه وسلم’ ki sanad se ye riwayat bayan ki. Iski sanad ma’zal (munqata) hai. Iski sanad se teen (3) ya teen (3) se zaaed raawi saaqit hain. Is liye ke Saaleh bin Mismaar saatwe’n tabaqa se hai jaisa ke Taqreeb ut Tehzeeb: P274 mein hai aur ye riwayat unho’n ne Mursal bayan ki hai. Ibne Hajar ne Al-Isaaba: V1 P289 mein farmaya: Ye riwayat ma’zal hai. Ibne Saaid (صاعد) ne farmaya: Main nahi jaanta ke Saaleh bin Mismaar ne ek (1) hadees ke alaawa koi hadees musnad bayan ki ho aur ye hadees mausoolan saabit nahi.

Abdur Razzaq ne Musannaf: V11 P129 aur Bayhaqi ne Shobul Iman: V7 P363 mein ‘معمر عن صالح بن مسمار و جعفر بن برقان أن النبي صلى الله عليه وسلم’ ki sanad se ye riwayat bayan ki hai. Ye sanad bhi saabiqa sanad ki tarah hai aur Bayhaqi ne ise ‘inqita’ ki wajah se ma’lal (zaeef) qarar diya hai.

Ek (1) aur sanad: Abdur Razzaq ne apni tafseer (ق ص271) mein ‘ عمر بن قيس الملائي عن زيد السلمي قال: قال النبي صلى الله عليه وسلم’ ki sanad se ye riwayat bayan ki hai. Iski sanad a’zaal (انقطاع) (inqita) aur Zaid-as-Salmi ki jahaalat ki wajah se zaeef hai.

Ek (1) aur Sanad: Ibne Abi Shaiba ne Musannaf: V11 P42 aur Al-Imaan: P37 mein ‘أبو معشر عن محمد بن صالح الأنصاري’ ki sanad se riwayat kiya ke Rasool Allah ﷺ ne Auf bin Maalik se mulaqaat ki to farmaya: Aye Auf bin Maalik! Aap ne kaise subah ki? Unho’n ne arz kiya: Maine sacche momin ki haisiyat se subah ki … Al-Hadees

Fauzi farmate hain: Albaani ne is hadees par apni taaleeq mein farmaya: Ye zaeef mursal riwayat hai, is liye ke Muhammad bin Saaleh al-Ansaari at-Tamaar al-Madani taba-taabaeen mein se hain, aap sadooq the lekin ghalatiyaa’n karte the jaisa ke Taqreeb ut Tehzeeb mein hai aur Abu Ma’shar ka naam Najeeh bin Abdur Rahman se aur ye

zaeef hai.

Ek (1) aur sanad: Al-Quzaai ne Musnad ash-Shahaab: V2 P127 mein 'إسحاق بن عبدالله ابن كيسان عن أبيه عن ثابت عن أنس' ki sanad se ye qissa bayan kiya ke Syedna Muaaz bin Jabal ﷺ Rasool Allah ﷺ ki khidmat mein haazir hue us waqt Aap ﷺ tek lagaae hue the. Farmaya: Aye Muaaz! Toone kis tarah subah ki? Muaaz ﷺ ne arz ki: Is haal mein subah ki ke main Allah Ta'ala par imaan lane waala tha … al-hadees

Iski sanad intihaai kamzor hai aur is mein do (2) illate'n hain:

Pehli Illat: Ishaq bin Abdullah bin Keesaan hai. Abu Ahmad al-Haakim ne ise zaeef qaraar diya aur Imam Bukhari ne farmaya: Ye munkar-ul-hadees.

Doosri Illat: Ishaq ka waalid Abdullah bin Keesaan al-Maroozi hai.

Imam Bukhari ne farmaya: Ye munkar-ul-hadees hai.

Abu Haatim ne kaha: Zaeef hai aur Nasai ne kaha: Qawi nahi.

Dekhiye: Meezaan-ul-Etedaal: V1 P194 V3 P189, aur Lisaan-ul-Meezaan: V1 P365

[Khulasa ut Tehqeeq: Maaloom hua ke ye riwayat apni tamaam sanado'n ke saath zaeef-o-mardood hai)

Chabbeeswa'n Qissa: Yaum-e-Arfa Mein Nabi ﷺ Ki Dua Ka Qissa

Abbas bin Mirdaas as-Salmi se riwayat hai ke Nabi-e-Kareem ﷺ ne arfa ki shaam apni ummat ke liye dua maangi to Aap ﷺ se kaha gaya: Maine unhe'n bakhsh diya siwaae zaalim shakhs ke, main zaalim se mazloom ka haq zaroor loonga. Maine unhe'n bakhsh diya siwaae zaalim shakhs ke, main zaalim se mazloom ka haq zaroor loonga. Rasool Allah ﷺ ne farmaya: Aye Allah! Agar tu chaahe to mazloom ko jannat de de aur zaalim ko (bhi) bakhsh de? Us shaam aap ko uska jawaab nahi diya gaya jab subah aap muzdalifa tashreef laae to aap ne phir is dua iaadah[116] farmaya. Aap ﷺ ne jo maanga wo aap ko ataa

[116] T: (إعادَه) Dohraana, baar-baar karna [FL]

kiya gaya to Rasool Allah ﷺ hans diye ya (raawi ne kaha:) Muskuraae, tabassum farmaya. Abu Bakr-o-Umar ﷺ ne aap se kaha: Hamare maa-baap aap par qurban aap is waqt hanste to nahi? Kis baat ne aap ko hansaaya? Allah aap ko muskuraata rakhe. Aap ﷺ ne farmaya: Allah ke dushman iblees ko jab ye baat maaloom hui ke Allah Ta'ala ne meri dua qubool farmali aur meri ummat ko bakhsh diya to wo apne sar par khaak daalne laga. Wo apni musibat-o-halaakat-o-barbaad ko rone laga, uski is maayoosi ko dekhne ne mujhe hansaaya.

Sakht zaeef riwayat hai.

Takhreej: Ise Abu Dawood: V5 P359 H234 mukhtasaran. Ibne Majah: V2 P1002 H3013. Bayhaqi: Sunan Kubra: V5 P118, Shobul Iman: V2 P183. Tabari: At-Tafseer: V4 P193. Ibnul Jauzi: Al-Mauzuaat: V2 P214. Ibn Adi: V6 P2094. Hakeem Tirmizi: Nawaadir-ul-Usool: P203. Abdullah bin Ahmad: Zawaaid Musnad Ahmad: V4 P14. Uqaili: V4 P10. Bukhari: Taareekh-ul-Kabeer: V7 P3. Yaqoob bin Sufyan: Al-Maarifa wat Taareekh: V1 P295, 296. Abu Yaala: Al-Musnad: V3 P150 H1578, Al-Mafareed: P88-89. Ibne Bilbaan: Al-Maqaasid as Sunniya: 275. Ziya al-Maqdisi: Fazaael-ul-Aamaal: 388, 389. Ibnul Aseer: Usad-ul-Ghaaba: V3 P169, P170. Ibne Abi Aasim: Al-Aahaad wal Masaani: V3 P74. Aur Mizzi: Tehzeeb-ul-Kamaal: V9 P478 ne is sanad se bayan kiya hai: ' عن عبدالقاهر بن السملي قال: حدثني عبدالله ابن كنانة بن عباس بن مرداس أن أباه أخبره عن أبيه العباس'

Jirah: Ye sanad intihaai zaeef hai. Is mein do (2) illate'n hain:

Pehli Illat: Abdullah bin Kinaana bin al-Abbas bin Mirdaas as-Salmi majhool hai, jaisa ke Taqreeb ut Tehzeeb: P319 mein hai.

Doosri Illat: Kinaana bin al-Abbas bin Mirdaas al-Salmi bhi majhool hai, jaisa ke Taqreeb ut Tehzeeb: P422 mein hai aur Bukhari ne iske mutaalliq kaha: Iski hadees saheeh saabit na hui. Ibne Hibban ne Al-Majruheen mein kaha: Ye bahut hi munkar-ul-hadees hai. Main nahi jaan saka ke iski riwayat mein takhleet khud uski taraf se hai ya uske bete yaane Abdullah ki taraf se? Aur dono mein se kisi ki taraf se bhi ho to wo apni riwayat ki wajah se saaqit-ul-ihtijaaj hai. Aur is liye bhi ye

mashoor raawiyo'n se munkar riwayaat laaya hai. (Ibne Hibban ne tanaaquz ka shikaar hokar Kinaana bin al-Abbas ko apni Kitab us Siqaat mein zikr kiya hai: V5 P339.

Ibnul Jauzi ne farmaya: Ye hadees saheeh nahi hai aur is riwayat ko Albani ne bhi zaeef Sunan Ibne Majah: P239 mein zaeef qaraar diya hai.

Ek (1) shaahid: Is riwayat ka ek (1) shaahid hai jo Ibnul Jauzi ne Al-Mauzuaat: V2 P215 mein 'عبد الرزاق: أنبأنا معمر عن من سمع قتادة يقول: حدثنا خلاس بن عمرو عن عبادة بن صامت قال قال رسول الله صلى الله عليه وسلم' ki sanad se bayan kiya hai. Ye sanad saqit hai. Is mein ek (1) raawi ka naam nahi liya gaya, iske baaqi raawi siqa hain. Ibnul Jauzi ne farmaya: Qataada se iska raawo majhool hai. Aur Haithami ne Majma' Zawaaid: V3 P256 mein ye riwayat bayan ki, phir farmaya: Tabarani ne ise Mojam-ul-Kabeer mein riwayat kiya hai. Is mein ek (1) raawi hai jiska naam nahi liya gaya. Iske baqiya raawi Saheeh Bukhari ke raawi hain aur Allama Munziri ne At-Targheeb wat Tarheeb: V2 P202 mein riwayat kiya, phir farmaya: Tabarani ne ye riwayat Mojam-ul-Kabeer mein bayan ki, uske raawi se Saheeh Bukhari mein hujjat li gai hai, magar is sanad mein ek (1) raawi aisa hai jiska naam nahi liya gaya.

Khulasa-az-Mutarjim: Do (2) sanade'n majhool raawiyo'n ki wajah se zaeef hain lihaaza ye riwayat zaeef hai. Kitab-ul-Mauzuaat la Ibnul Jauzi: V2 P213, Hilyatul Auliya: V8 P199 aur Tafseer Ibne Jarir Tabari: V2 P172 mein baaz riwayat ka shaahid-numa hai, jiski do (2) sanade'n hain. Ek (1) mein Bashaar bin Bukair al-Hanafi naa-maaloom hai. Doosri mein Ismail bin Hud aur Abu Hishaam Abdur Rahman bin Haroon al-Ghassaani dono jamhoor ke nazdeek ke majrooh hain, lihaaza shaahid bhi zaeef hai. Musnad Abi Yaala: 4106 mein ek (1) aur shaahid-numa riwayat hai jis mein Saaleh al-Mari aur Yazeed-ar-Raqaashi dono zaeef hain. Ye riwayat apni tamaam sanado'n aur shawaahid-baeeda ke bawujood zaeef hai.

Sataeeswa'n Qissa: Haq Mehr Mein Ziyaadati Aur Syedna Umar رضي الله عنه Ka Qissa

Shabi kehte hain ke Syedna Umar bin Khattab ﷺ ne logo'n ko khutba diya to Allah Ta'ala ki hamd-o-sana bayan ki aur farmaya: Khabardaar! Aurato'n ke haq-e-mehr mein ziyaadati na karo. Pas mujhe kisi ke mutalliq ye khabar na pohonche ke usne is silsila mein Rasool Allah ﷺ se ziyaada haq mehr diya ho agar aisa hua to izaafi maal bait-ul-maal mein daakhil kar diya jaaega. Phir Aap mimbar par se utre to ek (1) quraish khatoon ne aap se kaha: Aye Ameer-ul-Momineen! Allah ki kitab is baat ki ziyaada haqdaar hai ke uski paerawi ki jaae ya aap ka qaul? Aap ne farmaya: Allah ki kitab, lekin aisa kya hua? To us khatoon ne kaha: Abhi aap ne logo'n ko mana farmaya ke wo aurato'n ko badha Chadha kar haq-e-mehr na de'n aur Allah Ta'ala to apni kitab mein farmata hai:

وَاٰتَيْتُمْ اِحْدٰىهُنَّ قِنْطَارًا فَلَا تَاْخُذُوْا مِنْهُ شَيْـًٔا (Surah-an-Nisa: 20).

Aur (agar) Tum Ne Un Mein Se Kisi Ko Qintaar (maal-e-kaseer) Diya Hai To Bhi Usse Waapas Na Lo.

Syedna Umar ﷺ ne do (2) ya teen (3) baar ye baat irshad farmai ke har ek (1) umr se ziyaada faqeeh hai. Aap mimbar par dobaara tashreef laae aur logo'n se farmaya: (Logo!) Abhi abhi maine tumhe'n bahut ziyaada haq mehr dene se roka tha. Aagaah raho ke is muaamale mein har shakhs apne maal mein se apni khushi se tasarruf kar sakta hai.

Ye munkar riwayat hai.

Takhreej: Ye qissa Saeed bin Mansoor: V1 P166-167, aur Bayhaqi: V7 P233 ne 'مجالد عن الشعبي قال' ki sanad se bayan kiya hai.

Jirah: Ye sanad zaeef hai is mein do (2) illate'n hain:

Pehli Illat: Mujaalid bin Saeed bin Umair al-Hamdaani hai. Uske mutaalliq Imam Ahmad ne farmaya: Ye aisi bahut si riwayaat ko marfooan bayan kar deta jo log marfooan bayan nahi karte the. Ye kuch bhi nahi Ibne Maeen waghaera ne kaha: Isse hujjat nahi li jaati. Nasai ne kaha: Ye qawi nahi. Daraqutni ne kaha: Ye zaeef hai. Ibne Hibban ne kaha: Ye asaneed mein ulat-palat kar deta aur mursal riwayaat ko marfoo kar deta, usse hujjat lena jaaez nahi.

Doosri Illat: Ash-Shabi jo ke Aamir bin Sharaheel al-Kufi hain, aap ne

Umar ﷺ ko nahi paaya lihaaza ye sanad munqata hai.

Hawaale: Dekhiye Az-Zuafa la Ibnul Jauzi: V3 P35, Meezaan-ul-Etedaal: V4 P358, Tezeeb ut Tehzeb: V1 P36, Al-Marasee la Ibne Abi Saaleh: P132, Jaame ut Tehseel: P204. Bayhaqi ne is riwayat ke baad farmaya: Ye munqata hai. Albaani ne Irwa-ul-Ghaleel: V6 P348 mein farmaya: Zaeef-o-munkar riwayat hai. Haithami ne Majma'-az-Zawaaid: V4 P284 mein ise zikr kiya phir farmaya: Abu Yaala ne ise Al-Musnad ul-Kabeer mein riwayat kiya iski sanad mein Mujaalid bin Saeed hai aur is mein zof paaya jaata hai aur iski tauseeq bhi ki gai hai.

Ek (1) aur sanad: Abdur Razzaq ne Al-Musannaf: V6 P180 mein ' قيس بن الربيع عن أبي حصين عن أبي عبدالرحمان السلمي ' ki sanad se bayan kiya ke Syedna Umar ﷺ ne farmaya: Aurato'n ke haq-mehr ke muaamala mein ghuloo na karo. To ek (1) aurat ne kaha: Aye Umar! Aisa nahi hai. Allah Ta'ala to farmata hai:

و إن آتيتم إحداهن قنطاراً من ذهب.

Agar tum ne un mein se kisi ko sone mein se ek (1) khazana bhi diya ho.

Aur isi tarah Abdullah ki qirat mein hai:

فلا يحل لكم أن تأخذوا منه شيئًا.

To tum (talaaq dene ki soorat mein) unse kuch bhi na lo.

Syedna Umar ﷺ ne farmaya: Ek (1) aurat ne Umar se bahes ki aur wo us par ghalib aai. Uski sanad zaeef hai us mein do (2) illate'n hain:

Pehli Illat: Qais bin ar-Rabee Soo-e-haafiza ka shikaar (zaeef) tha.

Doosri Illat: Abu Abdur Rahman as-Salmi, jo ke Abdullah bin Habeeb bin Rabeea hain unho'n ne Syedna Umar ﷺ se kuch nahi suna (lihaaza ye riwayat munqata hai)

Dekhiye Meezaan-ul-Etedaal: V4 P313, Tehzeeb ut Tehzeeb: V8 P350, Al-Maraseel: P94, Jaame ut Tehseel: P208 aur is qissa ko Albani ne Irwa-ul-Ghaleel: V6 P438 mein zaeef qaraar diya hai.

Ek (1) aur Sanad: Ibne Kaseer ne apni tafseer: V1 P478 mein ' قال الزبير بن بكار: حجثنى عمي مصعب بن عبدالله عن جدي قال ' ki sanad se ye qissa bayan

kiya hai ke Syedna Umar ﷺ ne farmaya: Aurato'n ke haq-mehr bahut ziyaada na diya karo, agarche is baat ke qaael ki beti hi kyoun na ho, yaane Yazeed bin al-Hussain al-Haarithi ki beti. Jo koi ziyaada dega to zaaed maal bait-ul-maal mein daal diya jaaega.

Ek (1) chapti naak waali lambi si khatoon ne kaha: Ye aapko kya hua? Syedna Umar ﷺ ne farmaya: Kyoun? To usne kaha: Allah Ta'ala ne to farmaya: Agar tum ne unhe'n khazana diya ho. To Syedna Umar ﷺ ne farmay: Aurat ne durust baat kahi aur mard se khata hui.

Uski sanad zaeef hai. Is mein do (2) illate'n hain.

Pehli Illat: Musab bin Saabit hai ise Ibne Maeen ne zaeef qaraar diya.

Doosri Illat: Inqita hai.

Dekhiye: Meezaan-ul-Etedaal: V3 P219, Ibne Kaseer ne farmaya: Is sanad mein inqita hai.

Fauzi kehte hain: Phir ye qissa 'munkar-ul-matan' bhi hai, is liye ke ye 'mehr' ke silsile mein Syedna Umar ﷺ se aasaani ke mutaalliq saabit-shuda riwayat ke bhi khilaaf hai.

Abu Dawood: V2 P235 H2106, Tirmizi: V3 P413 H1114م, Nasai: V6 P117 H3351, Sunan Kubra: H5511, Ibne Majah: H1887, Musnad Ahmad: V1 P40, aur Haakim: V2 P175 ne 'محمد بن سيرين عن أبي العجفاء' ki sanad se bayan kiya ke Syedna Umar ﷺ ne ham se khitaab farmaya to kaha: Khabardar aye logo! Aurato'n ke haq-mehr mein ghuloo na karo, agar duniya mein ye koi mohtaram cheez hoti ya Allah ke nazdeek ye taqwa ke umoor mein se hota to Nabi-e-Kareem ﷺ tum se ziyaada is baat ke haqdaar the. (ke wo pehle is par amal farmate).

Rasool Allah ﷺ ne apni azwaaj-e-mutahharaat mein se kisi zauja-e-mutahhara ﷺ ka aur na apni betiyo'n mein se kisi ka haq-mehr baara (12) uqiya[117] se ziyaada muqarrar farmaya. (Hadees)

Iski sanad saheeh hai, iske tamaam raawi siqa hain. Tirmizi ne kaha: Ye

[117] T: (أوقِيه) Ek (1) arbi wazan jo aaj ke hisaab se ek (1) tola teen (3) maashe ke baraabar hota hai [RKT]

hadees hasan saheeh hai. Haakim ne kaha: Ye hadees saheeh-ul-isnaad hai aur Zahbi ne unki muwaafaqat ki. Albani ﷺ ne bhi is hadees ko Irwa-ul-Ghaleel: V6 P347 mein saheeh qaraar diya.

Aur is hadees ke aur bhi baaz turq hain jo Imam Haakim ne Mustadrak: V2 P176 mein bayan kiye aur farmaya: Ameer-ul-Momineen Umar bin Khattab ﷺ ke is khutba ki sehat bahut si asaneed-e-mutawaatira-o-sahiha se saabit hai. (Tambeeh: Ye riwayat ba-lihaaz-e-sanad hasan hai, Muhammad bin Sireen ne is riwayat mein Abul A'jfa (بوا العجفاء) se simaa ki tasreeh kardi hai. Dekhiye: Musnad Ahmad: V1 P48)

Athaeeswa'n Qissa: Abdullah bin Umar ﷺ Ka Sher Ke Saath Qissa

Syedna Ibne Umar ﷺ farmate hain ke wo ek (1) safar par nikle wo chal rahe the ke us dauraan maine dekha ke kuch log khade hain, aap ne poocha, unke saath kya hua? Jawab mila ke raaste mein ek (1) sher hai jisne unhe'n khaufzada kar diya hai. Aap ﷺ apni sawaari se utre aur us sher ki taraf chal diye, yaha'n tak ke use kaan se pakad kar kheencha, phir guddi se pakad kar use raaste se hata diya. Phir farmaya: (Aye ibne Aadam!) Rasool Allah ﷺ ne tere mutaalliq durust farmaya. Maine Aap ﷺ ko kehte hue suna ke aap farma rahe the: Jis cheez se Ibne Aadam darta hai wohi Ibne Aadam par musallat kardi jaati hai. Agar Ibne Aadam Allah ke siwa kisi se na dare to wo apne alaawa kisi aur ko uska ikhtiyaar nahi deta. Aur Ibne Aadam ko uske hawaale kar diya, jiski wo ummeed rakhta hai. Agar Ibne Aadam Allah ke alaawa kisi aur ki ummeed na rakhe to Allah Ta'ala use apne alaawa kisi ke hawaale na karega.

Ye mauzoo (man-ghadat) riwayat hai.

Takhreej: Ye riwayat Ibne Asaakir ne Taareekh Dimishq: V33 P113; Kanzul Ummaal: V13 P478, aur Ibne Abi Haatim ne: Elal-ul-Hadees: V2 P122H 1860 ' بقية بن الوليد عن بكر بن حذمل الأسدي عن وهب بن أبان القرشي عن ابن عمر' ki sanad se bayan ki hai.

Jirah: Is sanad ke raawi Wahb bin Abaan al-Qurashi ke mutaalliq Al-Azdi ne farmaya: Ye matrook-ul-hadees hai. Lisaan-ul-Meezaan: V6

P229.

Zahbi ne kaha: Maaloom nahi ye kaun hai, ek (1) mauzoo (ghadhi hui) khabar laaya hai. Meezaan-ul-Etedaa: V6 P24. Baqiya bin al-Waleed sadooq mudallis hain aur unka ustaad Bakr bin Hazlam matrook hai. Meezaan-ul-Etedaal: V1 P343, Lisaan-ul-Meezaan: V2 P49. Abu Haatim ne kaha: 'ليس بشيئ' Isi sanad se Ibne Hajar ne Lisaan-ul-Meezaan: V6 P229 mein ye riwayat zikr ki hai.

Taareekh Dimishq mein iski doosri sanad: 'بقية عن عبدالله بن حذلم عن نافع' se marwi hai. Baqiya Mudallis hain aur Abdullah bin Hazlam majhool hai. Aen mumkin hai isse muraad Bakr bin Hazlam ho. Wallahu Aalam

Khulasa tut tehqeeq: Ye riwayat dono sanado'n se baatil aur mauzoo hai.

Unteeswa'n Qissa: Imam Ahmad bin Hambal ﷺ Se Mansoob Ek (1) Qissa

Imam Bukharine Hammad al-Muqri kehte hain: Main Ahmad bin Hambal aur Muhammad bin Qadaama al-Jauhari ke saath ek (1) janaza mein shareek tha, jab maiyyat ko dafan kiya gaya to ek (1) naabina shakhs qabr par baeth kar tilaawat karne laga. Ahmad bin Hambal ne usse kaha: Aye falaa'n, qabr par tilaawat karna bidat hai, jab ham qabrastan se nikle Muhammad bin Qadaama ne Ahmad bin Hambal se kaha. Aye Abu Abdullah! Aap Mubhasshir al-Halabi ke mutaalliq kya farmate hain? Aap ne farmaya: Wo siqa hain. Kya aap ne unse koi riwayat likhi hai? Maine kaha: Haa'n. To Imam Ahmad ne farmaya: Mujhe bataae'n. Maine kaha: Mujhe Mubasshir ne kahbar di Abdur Rahman bin al-Alaa bin al-Lajlaaj se usne apne waalid se unho'n ne wasiyyat ki ke jab unhe'n dafan kiya jaae to unki qabr ke sarhaane Surah-al-Baqara ki ibtidaai aur aakhri aayaat tilaawat ki jaae'n. Usne kaha maine Syedna Ibne Umar ﷺ ko yehi wasiyyat karte hue suna. To Imam Ahmad ne farmaya: Jaao us shakhs se kaho ke padhte raho!

Ye riwayat zaeef hai.

Takhreej: Ise Abu Bakr al-Khallaal ne Al-Amr Bil-Maaroof Wa Nahi Anil

Munkar: P172-173 mein ‘ الحسن بن أحمد اورّاق قال: حدثني علي بن موسى الحدّاد وكان صدوقاً ...’ ki sanad se riwayat kiya hai.

Jirah: Ye sanad zaeefh ai. Is mein do (2) illate’n hain:

Pehli Illat: Al-Hasan bin Ahmad al-Warraaq pehchaana nahi jaata (majhool hai).

Doosri Illat: Ali bin Musa al-Haddaad bhi nahi pehchaana jaata. Aur aagar ye kaha jaae ke is sanad mein ye baat maujood hai ke Ali bin Musa al-Haddaad sadooq tha? (To jawaaban arz hai) Zaahir to yehi hai ke ye baat kehne waala al-Warraaq hai. Aur aap uska haal mulaahaza kar hi chuke hain (ke ye ba-zaat-e-khud majhool hai). Raha Abdullah bin Umar ﷺ ki taraf mansoob asar to wo bhi do (2) illato’n ki wajah se zaeef hai.

Pehli Illat: Muhmmad bin Qadama al-Jauhari hai. Use Abu Dawood ne zaeef qaraar diya. Zahbi ne kaha: Ye kamzor raawi hai. Ibne Hajar ne kaha: Us mein kamzori hai.

Doosri Illat: Abdur Rahman bin Alaa bin al-Jallaaj hai, ye maqbool (majhool-ul-haal) raawi hai. Jaisa ke Taqreeb ut Tehzeeb: P348 mein hai. Maqbool raawi ki riwayat tab qubool hoti hai jab uski mutaaba-at ho, wa-garna wo ‘لين الحديث’ (zaeef) hota hai.

Dekhiye Tehzeeb ut Tehzeeb: V9 P364, Taqreeb ut Tehzeeb: P503, Meezaan-ul-Etedaal: V5 P140 aur Al-Kaashif: V3 P80.

Is hadees ko Allama Albani ne bhi Ahkaam-ul-Janaaez: P192 mein zaeef qaraar diya hai.

Arz-e-Mutarjim:

Qabro’n par tilaawat ka sunnat se koi suboot nahi milta. Ye mahez bidat hai, lekin bahut se log qabro’n par baeth kar tilaawat karte nazar aate hain. Sunnat to ye hai ke ham qabristan jaa kar ibrat haasil kare’n, aakhirat ki fikr-o-taiyyaari kare’n. Aur ahle imaan ke liye duaae’n kare’n jaisa ke ahadees-e-saheeha se saabit hai.

Teeswa’n Qissa: Ek Jannat Shakhs Ka Qissa

Syedna Anas ﷺ se riwayat hai ke ham Rasool Allah ﷺ ki baa-barkat majlis mein baethe hue the. Aap ne farmaya: Abhi is kushaada raaste se tumhare saamne ek (1) jannati shakhs zaahir hoga. Phir ansaar mein se ek (1) shakhs aaya. Uske wazoo ka paani uski daadhi se takap raha tha. Apni jootiyaa'n apne baae'n haath mein liye hue tha, usne salaam kiya.

Agle din Rasool Allah ﷺ ne usi tarah farmaya aur wo shakhs bhi apni pehli haalat ki tarah dobaara aaya. Teesre din phir Nabi ﷺ ne usi tarah irshad farmaya aur wo shakhs usi tarah dobaara aaya. Jab Rasool Allah ﷺ majlis se uthe to Syedna Abdullah bin Amr bin Aas ﷺ us shakhs ke peeche-peeche chal diye aur unse (bataur-e-imtihaan) kaha: Meri apne waalid se kuch naaraazi ho gai to maine qasam khaali ke main teen (3) din tak unke saamne nahi aaunga. Agar aap in teen (3) dino'n tak mujhe apne yahaa'n thehraana chaahe'n to thehra le'n.

Un saahab ne farmaya: Haa'n (haa'n! theher jaaiye) Syedna Anas ﷺ farmate hain ke Abdullah ﷺ bataya karte the ke wo unke paas teen (3) raato'n tak thehre rahe. To unho'n ne us ansaari shakhs ko nahi dekha ke wo raat ko qiyaam karte ho'n, namaz padhte ho'n, haa'n albatta raat ko jab unki aankh khulti aur apne bistar par karwat badalte to Allah ka zikr karte aur takbeer kehte, yaha'n tak ke subah namaz-e-fajr ke liye uth-te aur ye bhi ke wo siwaae bhali baat ke kuch na kehte.

Farmaya: Jab teen (3) raate'n usi tarah guzar gaee'n, qareeb tha ke main unke amal ko haqeer jaanta, maine unse kaha: Aye Allah ke bande, mere aur mere waalid ke darmiyaan kisi qism ki koi naaraazi thi na hi judaai, lekin maine teen (3) martaba Rasool Allah ﷺ ko ye irshad farmate hue suna: Abhi tumhare darmiyan ek (1) jannat shakhs zaahir hoga. Teeno baar aap hi tashreef laae. To maine iraada kiya ke aap ke yahaa'n thehru'n aur dekhu'n ke aap kya amal karte hain jiski wajah se aap ko ye muqaam mila, to maine aap ko nahi dekha ke aap bahut ziyaada amal karte ho'n. Aakhir kis cheez ne aapko is muqaam par pohonchaya ke Rasool Allah ﷺ ne aapse mutaalliq ye farmaya hai?

Unho'n ne jawab diya: Aisa kuch nahi siwaae uske jo aap ne mulaahaza

farmaya. Abdullah ﷺ kehte hain ke main unke paas se waapas chal pada to unho'n ne mujhe bulaya aur kaha: Bas yehi tha jo aap ne dekha, haa'n albatta main apne dil mein kisi bhi muslim ke liye dagha (bughz) nahi rakhta aur na hi Allah ki ataa-karda kisi khair par usse hasad karta hoo'n. Abdullah ﷺ ne farmaya: Ye baat hai jiska aapko ye sila mila aur ye baat hai ke jiski taaqat nahi paai jaati.

Ye zaeef qissa hai.

Takhreej: Ye riwayat Musnad Ahmad: V3 P166, 356 aur 380. Musannaf Abdul Razzaaq: V11 P287-288 H20559, Bazzaar: V2 P410 H1981, Nasai: Amal al-Yaum wal Laila: P493-494 H863, Ibnul Mubaarak: Az-Zohd: P241, Al-Musnad: P3-4, Ibnus Sunni: Amal al-Yaum wal Laila: P351-352, Baghwi: Sharah as Sunnah: V13 P112 H3535, Abu Nuaim: Akhbaar Asbahaan: V1 P31, Bayhaqi: Shobul Iman: V5 P264 H6605, Tabarani: Makaarim-ul-Akhlaaq: P66-67, Al-Kharaaiti: Masaawi-ul-Akhlaaq: P266, aur Abd bin Humaid: Al-Muntakhab: P350-351 ne ' معمر عن الزهري عن أنس بن مالك' ki sanad se bayan ki hai.

Jirah: Bazaahir iski sanad 'jaiyyid' (acchi) hai aur iske raawi mashoor siqa raawi hain, magar is sanad mein ek (1) illat hai.

Hamza bin Muhammad al-Kinaani. Al-Haafiz farmate hain: Zohri ne ise Syedna Anas ﷺ se nahi suna, unho'n ne ek (1) 'shakhs' ke waasta se Syedna Anas ﷺ se riwayat kiya hai isi tarah Aqeel aur Ishaq bin Raashid aur doosro'n ne Zohri se riwayat kiya aur yehi saheeh hai. Dekhiye Tohfatul Ashraaf lil Mizzi: V1 P395.

Haafiz Ibne Hajar ne An=Nakat-uz-Zaraaf mein farmaya: Aur Bayhaqi ne Shobul Imaan mein zikr kiya ke Shuaib ne Zohri se ise riwayat kiya (Zohri ne kaha ke) Mujh se usne ye hadees bayan ki jise main muttaham nahi karta. Wo Syedna Anas ﷺ se riwayat karte hain aur ma'mar ne ise 'عن الزهري: أخبرني أنس...' se riwayat kiya au rise ham ne Makaarim-ul-Akhlaaq mein riwayat kiya aur bahut se muqamaat par Abdur Razzaq se, pas waazeh hua ke ye riwayat maaloom hai.

Haafiz al-Iraqi ne Ihya-ul-Uloom ki Takhreej: V3 P187 mein farmaya: Ahmad ne ise shaikhain ki shart par saheeh sanad se riwyat kiya aur

bazaar ne ise riwayat kiya aur Saad ki riwayat mein ‘ar-rajul’ (الرجل) us shakhs ka naam bhi liya (jisne Zohri se bayan ki) aur us sanad mein Ibne Lahya hai.

Fauzi kehte hain: Al-Haddaad ne Ihya-ul-Uloom ud Deen ki takhreej: V4 P1836 mein kha ke maine Haafiz Iraqi ki tehreer mein Al-Mughni ke haashiya par likha paaya is qaul ke paas ke ye shaikhain ki shart par saheeh hai. Haafiz Ibne Hajar ke alfaaz hain ke is sanad mein ek (1) illat hai ke zohri ka Syedna Anas ﷺ se simaa saabit nahi. 1[118]ھ

Main kehta hoo’n: Aur pehle jo baat guzri ye uski taaeed karta hai (ke Zohri ka Syedna Anas ﷺ se simaa saabit nahi) jaisa ke Bayhaqi ne Shobul Imaan: V5 P265 mein ‘ شعيب عن الزهري قال: حدثني من لاأتهم عن أنس بن مالك’ ki sanad se ye qissa riwayat kiya.

Is muaamala mein waazeh baat ye hai ke zohri ne Syedna Anas ﷺ se nahi suna, unho’n ne ise ‘rajul’ ek (1) namaaloom shakhs se riwayat kiya hai, pas uski sanad zaeef hai.

Bayhaqi farmate hain: Isi tarah Aqeel bin Khalid ne Zohri se riwayat kiya, alaawa iske is matan mein kaha ke Syedna ‘Saad bin Abi Waqqaas ﷺ tashreef laae’. Ye nahi kaha ke ansaar mein se ek (1) shakhs aae aur usi sanad se Ibne Abi Haatim ne Al-Elal: V1 P365 mein ye riwayat bayan ki (yehi illat is bayan mein bhi hai).

Al-Kharaaiti ne Masaawi-ul-Akhlaaq: P267 mein:

أبو صالح عبدالله بن صالح عن الهقل بن زياد عن الصدفي ... يعني معاوية ابن يحيى: حدثنى الزهري: حدثني من لا أتهم عن أنس

Ki sanad se is riwayat ko bayan kiya aur uska ek (1) shaahid hai. Bayhaqi ne Shobul Iman: V5 P366 mein ‘ حاجب بن أحمد نا عبدالرحيم بن منيب نا معاذ يعني ابن خالد أنا صالح عن عمرو بن دينار عن سالم بن عبدالله عن أبيه’ ki sanad se ye riwayat bayan ki.

Aur iski sanad bhi zaeef hai is mein saaleh hai jo Ibne Basheer bin Wadda al-Marii hai aur ye zeef hai jaisa ke Taqreeb ut Tehzeeb: P271

[118] T: Urdu pdf mein isi tarah ‘1ھ’ likha hai. [RSB]

mein hai aur Abdur Raheem bin Muneeb ka tarjuma mujhe nahi mila.

Tambeeh Baleegh: Fauzi waghaera ki bayan-karda illat, illat-e-qaadiha nahi hai. In tamaam asaneed ke majma'e se maaloom hota hai ke is riwayat ko Zohri ne ek (1) na-maaloom aadmi se a'n (عن) Anas ki sanad se bhi suna hai aur ba-zaat-e-khud Syedna Anas ﷺ se bhi suna hai. Riwayat-e-mazkoora mein Abdur Razzaq aur Zohri ne Simaa ki tasreeh kardi hai, lihaaza ise zaeef ya maaloom qaraar dena ghalat hai, balke haq aur saheeh yehi hai ke ye hadees saheeh hai, maalool nahi hai. Fauzi waghaera kai se zaeef qaraar dena ghalat hai, Musnad Ahmad ke mohaqqiqeen ne ise 'إسناده صحيح على شرط الشيخين' kaha hai. (Al-Mausooah al-Hadeesiya: V20 P125 Zubair Ali Zai)

Ikteeswa'n Qissa: Ek (1) Shakhs Ka Rasool Allah ﷺ Ke Saath Qissa

Syedna Abul Abbas Sahl bin Saad as-Saadi ﷺ se riwayat hai k eek (1) shakhs Nabi-e-Kareem ﷺ ki khidmat mein haazir hua aur kaha: Aye Allah ke Rasool! Mujhe koi aisa amal bataae'n ke jis par main amal-paera hoo'n to Allah Ta'ala bhi mujh se mohabbat farmaae aur log bhi mujhse mohabbat kare'n.

Rasool Allah ﷺ ne farmaya:

ازهد فى الدنيا يحبُّك الله وازهد فيما عند الناس يحبك الناس.

Duniya se be-raghbat ho ja. Allah tujh se mohabbat karega aur jo kuch logo'n ke paas hai usse be-niyaaz ho jaata to log tujh se mohabbat karenge.

Munkar riwayaat hai.

Takhree: Ye riwayat Ibne Majah: H4102, Uqaili: V2 P11, Abu Nuaim: Hilyatul Auliya: V3 P252, Akhbaar Asbahaan: V2 P244, Haakim: V4 P313, Bayhaqi: Shobul Imaan: V7 P344 H10522 [kaha Khalid bin Umar zaeef hai], Tabarani: Al-Mojam-ul-Kabeer: V6 P193 H5972, Ibne Adi: Al-Kaamil: V3 P902, Imam Bukharine Hibban: Rauza tul Uqala: P141, Al-Quzaai: Musnad Shihaab: V1 P373, Ibnul Jauzi: Al-Hadaaiq: V3 P159, Delmi: Musnad Firdaus: V1 P524, aur Ziya-ul-Maqdisi ne Fazaail-ul-Aamaal: 694 mein ' خالد بن عمرو القرشي عن سفيان الثوري عن أبي حازم عن سهل بن

سعد’ ki sanad se bayan ki hai.

Jirah: Ye sanad saqi hai. Is mein Khalid bin Amr al-Qurashi hai. Iske mutaalliq Ahmad (bin Hambal) ne farmaya: Ye siqa nahi aur Bukhari ne farmaya: Ye munkar-ul-hadees hai. Abu Zurah ne iski hadees phenk di…

Hawaale: Dekhiye: Meezaan-ul-Etedaal: V2 P158 aur Al-Mujarrad Fis Sama ur Rijaal liz Zahbi: P198 H1587, Kitab-uz-Zuafa lil Bukhari: 103, Al-Elal la Ahmad: V2 P234 ت 1684, doosra nuskha: 5122, Sawalaat al-Burzai li Abi Zurah: V2 P446.

Allama Fauzi farmate hain ke maine ‘ الأضواء السماوية في تخريج أحاديث الأربعين النووية’ mein iski takhreej par tafseeli bayan kiya hai aur waheen uske turq bhi bayan kiye hain uski taraf rujoo kiya jaae.

Arz-e-Mutarjim:

Allama Fauzi ki ye takhreej hamare pesh-e-nazar nahi hai. Albatta hamare ustaz-e-mohataram Haafiz Zubair Ali Zai likhte hain: Zaeef ‘ خالد وله متابعات ‘ (تق: 1660) ’رماه ابن معين بالكذب ونسبه صالح جزرة وغيره إلى الوضع مردودة وشواهد ضعيفة’ Khalid ko Ibne Maeen ne kizb se muttaham kiya aur Saaleh jazrah aur deegar mohaddiseen ne ise hadees ghadne ki taraf mansoob kiya. (Taqreeb ut Tehzeeb: 1660)

Is riwayat ke kuch mardood mutaba-aat bhi hain aur kuch zaeef shawaahid bhi. (Zaeef Sunan Ibne Majah: H4102; Anwaar us Saheefa: P368)

Tambeeh: Khalid par Saaleh Jazrah ki ye jirah ba-sanad-e-saheeh saabit nahi hai. Lekin Imam Ahmad, Imam Bukhari aur Imam Abu Haatim ar-Raazi waghaerahum ki shadeed jirah saabit hai, lihaaza ye matrook raawi hai. (Zubair Ali Zai)

Batteeswa’n Qissa: Umme Warqa Bint Naufal ﵂ Ka Qissa

Umme Warqa bint Naufa ﵂ se riwyat hai ke Nabi-e-Kareem ﷺ jab ghazwa-e-badar ke liye nikle to maine arz ki: Aye Allah ke Rasool! Mujhe bhi apne saath ghazwa mein chalne ki ijaazat deejiye, main aapke mareezo’n ki dekh bhaal karungi. Shayad Allah Ta’ala mujhe bhi

shahaadat naseeb farmade. Rasool Allah ﷺ ne farmaya: Apne ghar mein thehri raho. Beshak Allah Ta'ala tumhe'n shahaadat ataa farmaega. Aap ko 'shaheeda' kaha jaata tha, aap ne Quran-e-Majeed padh rakha tha. Aap ne Nabi-e-Kareem ﷺ se apne ghar mein ek (1) muezzin rakhne ki ijaazat talab ki.

Nabi ﷺ ne aap ko ijaazat dedi. Aap ke paas ek (1) taa-hayaat ghulaam aur ek (1) ta-hayaat laundi thi. Ek (1) raat wo dono'n uthe aur aap ke paas aae aapko ek (1) kambal mein dhaank diya, yaha'n tak ke (dam-ghutne ki wajah se) faut ho gaee'n to wo dono bhaag gae.

Subh ke waqt Syedna Umar رضي الله عنه logo'n mein khade hue aur farmaya: Jis kisi ko un dono ke mutaalliq kuch ilm ho ya kisi ne unhe'n dekha ho to unhe'n mere paas le aae'n. (Jab wo laae gae) to Syedna Umar رضي الله عنه ne unhe'n phaansi dene ka hukm diya. Ye do pehle aadmi the jinhe'n madine mein sabse pehle phaansi di gai. (Ye zaeef riwayat hai)

Takhreej: Ye riwayat Imam Bukhari: Taareekh us Sagheer: V1 P70, Ishaq bin Rahwiya: Al-Musnad: V5 P235, Ahmad: Al-Musnad: V6 P405, Daraqutni: V1 P403, Ibnul Munzir: Al-Ausat: V4 P226, Ibne Saad: At-Tabaqaat-ul-Kubra: V8 P457, Abu Nuaim: Hilyatul Auliya: V2 P63, Bayhaqi: Sunan Kubra: V3 P130 aur Al-Maroozi ne Qiyaam-e-Ramzan: (ط/ 98ق) mein 'الوليد بن جميع: حدثتني جدتي ليلى بنت مالك عن أم ورقة' ki sanad se bayan ki hai.

Jirah: Iski sanad zaeef hai is mein Laila bint Maalik hain aur ye pehchaani nahi jaatee'n jaisa ke Taqreeb ut Tehzeeb: 8813 mein hai.

Iski mutaaba-at: Abdur Rahman bin Khallaad ne Umme Warqa se yehi riwayat bayan karke Laila bint Maalik ki mutaaba-at ki hai. Abu Dawood: V1 P397 H592 aur Ibne Khuzaima: V3 P89 H1676 ne 'الوليد بن جميع عن عبدالرحمان بن خلاد عن أم ورقة' ki sanad se ye riwayat bayan ki hai. Aur Abu Dawood: V1 P396 H591, Ahmad: V6 P405, Haakim: V1 P203, Bayhaqi: V3 P130, Tabarani: Al-Mojam-ul-Kabeer: 25 P135, Ibnul Jaarood: Al-Muntaqa: P140 H333, Ibne Abi Aasim: Al-Ahadees-ul-Masaani: V6 P193, aur Ibnul Aseer: Usad-ul-Ghaabh: V7 P408 ne 'الوليد بن جميع عن ليلى بنت مالك و عبدالرحمان بن خلاد الأنصاري عن أم ورقة الأنصارية' ki

sanad se ye riwayat bayan ki hai.

Allama Fauzi kehte hain: Ye sanad zaeef hai is mein Abdur Rahman bin Khallaad Ansari hai aur ye majhool hai, jaisa ke Taqreeb ut Tehzeeb: 3855 aur majhool-ul-haal kaha) mein hai aur Laila bint Maalik bhi pehchaani nahi jaati, lihaaza ye aisi mutaaba-at hai jiska koi faaeda nahi.

Ibne Khuzaima ne apni Saheeh: V3 P89 H1678 mein ‘ الوليد بن جميع عن ليلى بنت مالك عن أبيها عن أم ورقة’ ki sanad se ye riwayat bayaan ki hai. (Laila apne waalid se riwayat kar rahi hai) Haafiz Mizzi ne Tehzeeb-ul-Kamaal: V25 P391 mein ‘الوليد بن جميع عن عبد الرحمان بن خلاد عن أبيه عن أم ورقة’ ki sanad se ye riwayat bayan ki. (Abdur Rahman apne waalid se riwayat kar rahe hain) Phir is tarah ye riwayat ‘muztarib-ul-isnaad’ bhi hai. Sanad ka iztiraab bhi zaeef ke asabaab mein se ek (1) hai. Pas kabhi ‘ن الوليد عن ليلى بنت مالك عن ‘ se kabhi ‘الوليد عن عبدالرحمان بن خلاد عن أم ورقة’ ام ورقة’ kabhi ‘عن الوليد عن عبد الحمان بن خلاد وليلى بنت مالك عن أم ورقه’ kabhi عن الوليد عن عبدالرحمان بن ‘ aur kabhi ‘عن الوليد بنت مالك عن ابيها عن أم ورقة’ خلاد عن ابيه عن أم ورقة’ ki anad se ye riwayat marwi hai.

Ye iztiraab hadees ke zof ka mojib banta hai aur is iztiraab ki taraf Haafiz Mizzi ne bhi Tehzeeb-ul-Kamaal: V25 P391 mein ishara farmaya hai.

Aur main aakhir mein kahunga ke ahadees ke zaeef-o-majhool turq shumaar mein nahi laae jaate, agarche wo ba-kasrat ho’n mutaaddid ho’n aur na hi majhuleen, matrukeen aur mottahimeen ke turq ko bataur-e-shaahid le sakte hain jaisake usool-e-hadees mein ye masla tae-shuda hai.

Tambeeh Baleegh: Abdur Rahman bin Khallaad ko Ibne Hibban, Ibne Khuzaima aur Ibnul Jaarood ne tasheeh-e-hadees ke zariye se siqa qaraar diya hai, lihaaza wo sadooq raawi hai. Laila bint Maalik ko bhi Ibne Khuzaima aur Ibnul Jaarood ne tasheeh-e-hadees ke zariye se siqa qaraar diya hai, lihaaza unki hadees bhi hasan hoti hai. Abdur Rahman bin Khallaad aur Laila bint Maalik ko majhool qaraar dena ghalat hai. Riwayat ki tasheeh uske raawiyo’n ki tauseeq hoti hai. Dekhiye: Nasbur Raaya: V1 P149, V3 P264, As Saheeha: V7 P16 H3007.

’وليد بن حميع عن عبدالرحمان بن خلاد عن أم ورقة، وليد عن ليلى بنت مالك عن أم ورقة‘ aur ’وليد عن عبدالرحمان بن خلاد وليلى بنت مالك عن أم ورقة‘ ek (1) hi sanad hain jis mein koi iztiraab nahi, waleed ne dono se suna hai. Baaz dafa mukammal sanad-o-matan aur baaz dafa mukhtasar anad-o-matan bayan karna iztiraab ki daleel nahi hota. Tehzeeb-ul-Kamaal waali riwayat be-sanad hone ki wajah se mardood hai. Saheeh Ibne Khuzaima waali riwayat mein ’عن أبيها‘ ka lafz shaaz[119] hai. Agar ise shaaz na bhi maana jaae to Laila bint Maalik ki riwayat mein ye ikhtilaaf Abdur Rahman bin Khallad ki riwayat mein iztiraab ki daleel nahi hai.

Haq ye hai ke ye riwaayat ba-lihaaz-e-sanad hasan hai. Ise Ibne Khuzaima aur Ibnul Jaarood ke alaawa Shaikh Albani ne bhi ‘Isnaad hasan’ qaraar diya hai. Nez dekhiye: Saheeh Ibne Khuzaima: V3 P89 tahat H1676 aur Mahnaama Al-Hadees: 15 P19-20)

Tenteeswa’n Qissa: Nabi ﷺ Aur Ek (1) Shaadi (ki taqreeb) Ka Qissa

Syedna Ali رضی اللہ عنہ se marwi hai ke maine Rasool Allah ﷺ ko farmate hue suna: Maine kabhi us cheez ka iraada nahi kiya jiska ahle jaahiliyat iraada karte the. Zindagi mein dobaara ke alaawa, dono hi martaba Allah Ta’ala ne mujhe bacha liya.

Ek (1) din maine apne ek (1) quraishi jawaan saathi se kaha, jo baalaai Makkah mein mere saath apni bakriyaa’n charaata tha. Tum meri bakriyo’n ka khyaal rakho, main aaj raat Makkah mein jag kar guzarunga jaisa ke nuajawaan jaagte rehte hain, to mere saathi ne kaha: Ji haa’n theek hai. Phir main nikla, jab main Makkah ke gharo’n mein se ek (1) qareebi ghar ke paas pohoncha pas maine gaane-bajaane ki aawaaz suni to maine kaha: Ye kaha hai? Unho’n ne batlaya ke falaa’n quraishi aadmi ki falaa’n aurat se shaadi hui hai. Main is gaane aur aawaaz ki taraf maael hua to mujh par neend ghaalib aagai aur mujhe kisi cheez ne nahi jagaaya siwaae sooraj kit apish ke, phir main loot gaya to main is qism ki aawaaze’n sune’n aur mujhse wahee

[119] T: (شَاذْ) Wo hadees jo qaabil-e-etebaar logo’n ki riwaayat ke khilaaf ho [RKT]

kaha gaya jo pehle kaha gaya tha. Main is aawaaz ki taraf mashghool hua hi tha ke mujh par neend ghaalib aai, meri aankh lag gai aur mujhe nahi jagaaya magar sooraj kit apish ne phir main apne saathi ki taraf loot gaya. Usne kaha ke aap ne kya kiya? Maine batlaya ke maine kuch nahi kiya. Rasool Allah ﷺ ne farmaya: Allah ki qasam uske baad dobaara kabhi maine uska iraada nahi kiya, hatta ke Allah Ta'ala ne mujhe sharf-e-nubuwwat se sarfaraaz farmaya.

Ye munkar riwayat hai.

Takhreej: Haakim: V4 P245, Delmi: Musnad Firdaus: V4 P90, Bazzaar: Musand Bazzaar: V2 P241, Ibne Rahwiya: Al-Musnad ba-hawaala Al-Mataalib-ul-Aaliya: ط/12ق, Al-Faakhi: Taareekh Makkah: V3 P21, Ibne Jarir (Taareekh: V1 P520), Ibne Hibban: Saheeh Ibne Hibban: V8 P56 H6239, doosra nuskha: 6272, Abu Nuaim: Dalaael-un-Nubuwwah: P186, Bayhaqi: Dalaael-un-Nubuwwah: V2 P133, Bukhari: Taareekh-ul-Kaber: V1 P130, aur Ibne Ishaq: As-Seerah: P58 mein ' محمد بن عبدالله بن قيس بن مخرمة عن الحسن بن محمد بن علي عن أبيه عن جده علي بن أبي طالب ' ki sanad se ye qissa bayan kiya.

Jirah: Iski sanad zaeef hai is mein Muhammad bin Abdullah bin Qais bin Makhrama majhool hai.

Hawaala: Dekhiye Ibne Abi Haatim ki Jirah wa Taadeel: V7 P303 Taqreeb ut Tehzeeb: 6044 aur kaha maqbool, aur Tehzeeb-ul-Kamaal: V25 P533.

Haakim ne kaha ke: Ye hadees saheeh hai. Aur aisa nahi hai jaisa ke unho'n ne kaha agarche Zahbi ne unki muwaafaqat bhi ki hai jaisa ke iski sanad par kalaam mein guzra hai.

Aur Ibne Kaseer ne Al-Bidaaya wan-Nihaaya: V2 P287 mein is hadees ko lane ke baad farmaya: 'Ye hadees bahut hi ghareeb hai'. (Dekhiye: 18)

Ek (1) shahid: Iska ek (1) shaahid hai. Tabarani ne Mojam us Sagheer: V2 P138 mein ' محمد بن إسحاق بن إبراهيم الفارس: حدثنا أبي: حدثنا سعد بن الصّلت: حدثنا مسعر ابن كدام عن العباس بن خديج عن زياد بن عبدالله العامري عن عمار بن ياسر ' ki sanad se ye riwayat bayan ki hai.

Allama Haithami ne Majma' Zawaaid: V8 P226 mein farmaya: Ise Tabarani ne riwayat kiya teeno kitaabo'n (Mojam-ul-Kabeer, Mojam-ul-Ausat aur Mojam us Sagheer) mein aur iski sanad mein kuch aise raawi hain jinhe'n main nahi pehchaanta ilkh. Lihaaza iski sanad saaqit hai aur Albani ne Fiqh us Seerah: P95 mein apni taaleeq mein farmaya: Iski sanad mein ek (1) jamat hai jise main nahi jaanta.

Tambeeh: Muhammad bin Abdullah bin Qais waali ye sanad hasan hai. Muhammad bin Abdullah bin Qais bin Makhrama ko Ibne Hibban, Haakim aur Zahbi ne siqa qaraar diya hai aur ek (1) jamat ne isse riwayat li hai lihaaza wo hasan-ul-hadees hai. Fauzi Saahab ka is riwayat ko zaeef qaraar dena ghalat hai, balke haq yehi hai ke ye riwayat hasan hai.

Arz-e-Mutarjim:

Saheeh Muslim Shareef mein Syedna Anas رضی اللہ عنہ Rasool Allah ﷺ ke bachpan ka waaqia bayan karte hue farmate hain:

Rasool Allah ﷺ ek (1) din baccho'n ke saath khel rahe the ke isi dauraan mein Jibraeel علیہ السلام aap ke paas aae aur aap ko seedha lita diya, phir (seena chaak karke) aap ke baa-barkat qalb ko nikaal aur usko cheera phir us mein se khoon ki ek (1) phitki nikli aur farmaya ke ye shaitan ka hissa tha. Phir sone ke ek (1) tasht par aab-e-zam-zam se aap ke mubaarak dil ko dhoya phir use jod aur apne muqaam par rakh diya. Bacche ye waaqia dekh kar daute hue Aap ﷺ ki (razaai) waalida ke paas pohonche, aur kaha ke Muhammad ﷺ ko qatl kar diya gaya. (Ye sun kar) Wo sab Rasool Allah ﷺ ke paas aae is waqt Aap ﷺ ke chehra-e-aqdas ki rangat badly hui thi, Syedna Anas رضی اللہ عنہ farmate hain ke main Aap ﷺ ke mubaarak seena mein silaai ke nishaan dekha karta tha. (Saheeh Muslim: Kitab-ul-Imaan: Baab-ul-Isra: V1 P92 H163)

Is waaqia se maaloom hota hai ke Aap ﷺ bachpan hi se Allah Ta'ala ki khaas hifaazat mein the, lahu-o-laghoo umoor ki taraf ek (1) lamha bhi aap ka dehaan nahi gaya. Aap hamesha maasoom rahe jaisa ke ba-kasrat dalaael se saabit hota hai.

Chauteeswa'n Qissa: Syedna Umar ﷺ Ki Taraf Mansoob Ek (1) Qissa

Abu Jaafar se riwayat hai ke Syedna Umar Farooq ﷺ ne Syedna Ali ﷺ se unki beti ka rishta maanga to Ali ﷺ ne kaha ke wo choti hai. Umar ﷺ ne farmaya: Wo badi ho gai hain, pas aap baar-baar is silsile mein guftagu farmate to Ali ﷺ ne unse kaha ke ham unhe'n aap ke paas bhej dete hain.

Phir Umar ﷺ ne un (Ali ﷺ ki beti) ki pindli par se kapda uthaya. To usne kaha: Kapda chod deejiye, agar aap Ameer-ul-Momineen na hote to main aap ki aankhe'n phod daalti.

Takhreej: Ye riwayat Saeed bin Mansoor (Sunan Saeed bin Mansoor: V1 P147 H521) aur Abdur Razzaq: Musannaf Abdur Razzaq: V6 P163 H10352 ne 'سفيان عن عمرو بن دينار عن أبي جعفر قال' ki sanad se bayan ki hai.

Jirah: Iski sanad inqita (munqata hone) ki wajah se zaeef hai. Is liye ke Abu Jaafar Muhammad bin Ali bin al-Hussain bin Ali bin Abi Taalib ki Umar bin Khattab ﷺ se mulaqaat saabit nahi. Hawaale ke liye dekhiye, Ibne Abi Haatim ki Al-Maraseel: 149.

Aur Abdur Razzaq ne Al-Musannaf: V6 P163 H10353 mein ' ابن جريج قال: سمعت الأعمش يقول' ki sanad se ye qissa bayan kiya hai. Iski sanad bhi saabiqa sanad ki tarah zaeef hai is liye ke Sulaiman bin Mehran al-Asadi ki Syedna Umar ﷺ se mulaqaat saabit nahi.

Arz-e-Mutarjim:

Syedna Umar Farooq ﷺ jaise jaleel-ul-qadr ghayoor sahabi qatan aisi nahi kar sakte aur maaloom nahi ke Abu Jaafar ne kisse ye baat suni thi?

Baaqi ye baat durust hai ke Syedna Umar ﷺ ne Syeda Umme Kulsoom bint Ali ﷺ ka rishta bhi maang aur Ali ﷺ ne ise qubool bhi farmaya aur apni lakht-e-jigar ka nikaah Ameer-ul-Momineen Umar ﷺ se kar diya jaisa ke bil-ittifaaq marwi hai.

Paenteeswa'n Qissa: Syeda Umme Salama-o-Maimoona ﵂ Ka Ek (1) Qissa

Ummul Momineen Syeda Umme Salama ﵂ farmati hain ke main Rasool Allah ﷺ ke yahaa'n thi aur waha'n Syeda Maimoona ﵂ bhi majood thee'n, to Ibne Umme Maktoom ﵁ tashreef le aae aur ye parda ke hukm ke baad ki baat hai. To Nabi-e-Kareem ﷺ ne farmaya: Unse parda kar lo. To ham ne kaha: Aye Allah ke Rasool! Kya ye naabina nahi na to hame'n dekh sakte hain, na hi jaan sakte hain. To Nabi ﷺ ne farmaya: Kya aap dono bhi naabina hain? Kya aap unhe'' nahi dekh rahe'n?

Ye munkar riwayat hai.

Takhreej: Ise Abu Dawood: V4 P361 H4112, Tirmizi: V5 P107 H2778, Ahmad: V6 P296, Bayhaqi: Sunan Kubra: V7 P91, Al-Aadaab: P404, Tahaawi: Mushkil-ul-Aasaar: V1 P265, Nasai: Ashrah an Nisa: P306, Ibne Hibban: V7 P439, Ibne Saad: V8 P126-128, Khateeb Baghdadi: Taareekh Baghdaad: V8 P338, Abu Yaala: V12 P353, aur Yaaqoob bin Sufyan: Al-Maarifa wat Taareekh: V1 P416 ne 'عن الزهري عن نَبهان عن أم سلمة' ki sanad se riwayat kiya hai.

Jirah: Iski sanad zaeef hai, is mein Nabhaan Maula Umme Salama hain, unki kisi ne tauseeq nahi ki siwaae Ibne Hibban ke, unho'n ne apne 'Majaheel ki tauseeq' ke qaaeda par unki tauseeq ki hai. Isi liye Ibne Abdul Bar ne farmaya: Nabhaan majhool hai, Zohri ki ek (1) riwayat ke alaawa maaroof nahi hai. Haafiz Zahbi ne Al-Mughni fiz Zuafa: V2 P452 ت 6596 mein Haafiz Ibne Hazam se naql kiya hai ke (nabhaan) majhool hai.

Ibne Hajar ne Taqreeb ut Tehzeeb: P559 mein maqbool kaha, yaane jab mutaaba-at maujood ho tab aur agar unka tafarrud ho jaisa ke is riwayat mein hai to 'leen-ul-hadees' hain. Jaisa ke Taqreeb ut Tehzeeb ke muqaddama mein unho'n ne 'maqbool' se mutaalliq qaaeda bayan farmaya.

Imam Ahmad ne farmaya: Nabhaan ne do (2) ajeeb hadeese'n bayan ki

hain. Ek (1) to ye hadees aur ek (1) ye 'إذا كان لإحدا كن مكاتب فلتحتجب منه' agar tum (khawateen) mein se kisi ke koi 'makaatib' hain, to wo unse parda kare'n. (Makaatib: Wo ghulam jisne muqarrara raqm par apne aaqa se aazaadi ka muaahada kiya ho).

Imam Bukhari Taareekh-ul-Kabeer: V8 P135 mein unka naam laae hain na to un par jirah ki hai na unki taadeel hi farmai hai aur isi ki paerawi Ibne Abi Haatim ne Al-Jirah wa Taadeel: V8 P502 mein ki, na to jirah zikr kin a taadeel to bas ye 'majhool' raawi hai jaisa ke ham ne bayan kiya.

Aur Imam Tirmizi ne farmaya: Ye hadees hasan saheeh hai (jabke) is baat mein 'nazr' hai. Haafiz Ibne Hajar ne Fathul Baari: V9 P337 mein ye riwayat ashaab-e-sunan ki taraf mansoob ki hai. Phir farmaya: Iski isnaad qawi hai aur aksar jo is riwayat mein illat bayan ki gai hai wo Zohri ka nabhaan se riwayat karne mein tafarrud hai aur ye illat-e-qaadiha nahi. Is liye ke jaise Zohri pehchaante hain aur batlaate hain ke Umme Salama ke ghulam the aur kisi ne bhi un par jirah nahi ki to unki riwayat radd nahi ki jaaegi!

Allama Fauzi kehte hain: Ye jo kuch Haafiz Ibne Hajar ne farmaya is mein 'nazr' hai, isl iye ke ye Nabhaan majhool hain. Jaisa ke Taqreeb ut Tehzeeb mein khud unho'n ne (apne qaaeda ke mutaabiq) bayan farmaya aur Ibne Muflih ne Al-Mubda: V7 P11 mein Imam Ahmad se uski tazeef naql ki hai aur Allama Albani ne Irwa-ul-Ghaleel: V6 P211 mein farmaya: Ye riwayat zaeef hai.

Dekhiye Ibne Qadaama ki Al-Mughni: V6 P563-564.

Aur is riwayat ka matan muaariz[120] hai Rasool Allah ﷺ ke us farman se jo aap ne Fatima bint Qais se farmaya tha:

اعتدي في بيت ابن أم مكتوم، فإنه رجل اعمى تضعين ثيابك فلا يراك.

Aap Ibne Umme Maktoom ke yahaa'n apni iddat guzaariye, choonke wo naabina aadmi hain. Aap apne kapde (matlab chaadar, dupatta) utaare'ngi bhi to wo aap ko nahi dekh paaenge.

[120] T: (مُعارِض) Mukhaalif, muqaabil [RKT]

Ek (1) shaahid: Is riwayat ka ek (1) shaahid bhi (bayan kiya jaata) hai. Abu Bakr Shafai ne Al-Fawaaid: (ط/4ق) mein. ‘ وهب بن حفص: نا محمد بن سليمان: نا معتمر بن سليمان عن أبي عن أبي عثمان عن أسامة ’ ki sanad se ye riwayat bayan ki hai.

Iski sanad bilkul kamzor hai, is mein Wahb bin Hafs al-Hajbi hai. Haafiz Abu Urooba ne uksi takzeeb ki aur Daraqutni ne farmaya: Ye hadees ghadta tha. Dekhiye Meezaan-ul-Etedaal: V6 P25 is qism ki riwayat ko shaahid banana saheeh nahi.

(Tambeeh: Is riwayat ki sanad Hasan hai, kyounke Nabhaan majhool nahi, balke hasan darje ka raawi hai. Kyounke Haafiz Zahbi, Imam Tirmizi, Haafiz Ibne Hibban aur Haakim waghaerahum ne iski tauseeq ki hai. Dekhiye meri kitab Talkhees Neel-ul-Maqsood: V4 P822 H4112 lihaaza is riwayat ko zaeef qaraar dena ghalat hai. Zubair Ali Zai)

Chatteeswa’n Qissa: Syedna Hubaab bin Munzir ﷺ Ka Ghazwa-e-Badr Ka Qissa

Banu Salama ke kuch logo’n ne ye qissa bayan kiya ke Habaab bin Munzi ne kaha: Ya Rasool Allah! Jis muqaam par ham thehre hue hain aaya is muqaam par (ba-zariye wahee) Allah Ta’ala ne aap ko thehraya hai ya ye ek (1) raae aur jungi tadbeer hai?

To Rasool Allah ﷺ ne farmaya: Nahi balke ye to raae hai, jung aur jungi tadbeer hai.

To Habaab ﷺ ne arz kiya: Ya Rasool Allah! Ye theherne ki (koi munaasib) jagah nahi, aap un logo’n ko le chaliye hatta ke ham qaum (quraish) ke sab se nazdeek jo chashma hai waha’n jaakar theher jaae’n. Phir ham baqiya chashma paat denge phir apne chashme par hauz bana kar use paani se bhar denge. Uske baad jab ham quraish se jung karnege to ham paani pienge aur wo nahi piyenge (choonke paani par hamara qabza hoga).

To Rasool Allah ﷺ ne farmaya: Aap ne to bahut acchi raae di hai. Pas Rasool Allah ﷺ aur jo log aapke saath the, tezi se uthe aur chal diye hatta ke jab quraish ke sabse qaribi chashma par pohonche to wahee’n

padaao daala. Phir aap ne chashmo'n se mutaalliq hukm diya to wo paat diye gae aur phir jis chashma par wo thehre the us par hauz banaya gaya aur use bhar diya gaya, phir us mein apne bartan daal diye …

Sakht zaeef riwayat hai.

Takhreej: Ibne Jarir ne Taareekh: V2 P29 Ibne Hishaam ne As-Seerah: V2 P192 aur Ibne Syed-un-Naas ne Uyoon-ul-Asr: V1 P390 mein ' ابن إسحاق قال: فحدثت عن رجال من بني سلمة أنهم ذكروا' ki sanad se ye qissa naql kiya hai.

Jirah: Iski sanad saaqit hai, is mein majhool raawi hai.

(Choonke 'rijaal' ka hame'n ilm nahi ke ye kaun the aaya siqa the ya zaeef lihaaza ye sanad zaeef hai) Ibne Abdul Bar ne Ad-Durar: P106 Bayhaqi ne Dalaael-un-Nubuwwah: V3 P31, Ibne Saad ne At-Tabaqaat-ul-Kubra: V2 P5, aur Ibnul Aseer ne Usad-ul-Ghaaba: V1 P436 mein ek (1) zaeef-o-ma'zal (aur munqata) sanad ke saath use riwayat kiya aur (doosri sanad) Haakim ne Mustadrak: V3 P426-427 mein ' يعقوب بن يوسف بن زياد: ثنا أبو حفص الأعشى: أخبرني بسام الصير في عن أبي الطفيل الكناني: أخبرني حباب بن المنذر الأنصاري رضي الله عنه' ki sanad se ye qissa bayan kiya.

Iski sanad bhi saaqit hai is mein do (2) illate'n hain.

Pehli Illat: Yaqoob bin Yusuf bin Ziyaad ka majhool hona.

Doosri Illat: Abu Hafs al-A'shi ka majhool hona.

Zahbi ne farmaya: Ye munkar hadees hai. Nez dekhiye Ibnul Mulaqqin ki Al-Mukhtasar: V5 P2139, Haafiz Ibne Hajar al-Isaaba: V2 P10 mein ye qissal aae phir farmaya: Ibne Shaheen ne zaeef sanad se Abul Tufail ﷺ ki sanad se ise riwayat kiya.

Haakim ne Mustadrak: V3 P427 aur Ibne Saad ne Tabaqat-ul-Kubra: V3 P567 mein ' محمد بن عمر: حدثنا ابن أبي حبيبة عن داود بن الحصين عن عكرمة عن ابن عباس' ki sanad se ye qissa bayan kiya.

Iski sanad taareek hai aur is mein do (2) illate'n hain:

Pehli Illat: Muhammad bin Umar al-Waaqidi. Ye matrook raawi hai

jaisa ke Taqreeb ut Tehzeeb: P498 mein hai (Waaqidi kazzaab-o-matrook raawi hai).

Doosri Illat: Dawood bin al-Hussain al-Umawi ki Ikrima se riwayat munkar hai. Dekhiye Tehzeeb ut Tehzeeb: V3 P157.

(Allama) Albani ne Fiqh us Seerah: P235 mein apni taaliqaat mein farmaya: Aur Al-Umawi ne Ibne Abbas ﷺ se riwayat karte hue ye qissa bayan kiya jaisa ke Al-Bidaaya wan Nihaaya: V3 P267 mein hai to is sanad mein Al-Kalbi hai aur ye kazzaab hai. Ilkh

(Kalbi kazzaab, dajjal, sabaai aur raafzi hai. Tafseel ke liye dekhiye: Mahnaama al-Hadees, Hazro May 2006 Shumara Number 24 P53-54 Mutarjim)

Saenteeswa'n Qissa: Nasr bin Hajjaaj Ke Saath Umar ﷺ Ka Qissa

Abu Burda se riwayat hai ke Syedna Umar ﷺ ek (1) raat gasht farma rahe the, is dauraan mein wo ek (1) aurat tak aapohonche jo ye sher padh rahi thi:

هل من سبيل إلى خمر فأشر بها أم من سبيل إلى نصر بن حجاج.

Kya mere liye koi raasta hai sharaab ki taraf ke main use pee loo'n ya nasr bin hajjaaj ki taraf koi raasta hai?

Jab subah hui to Syedna Umar ﷺ ne nasr bin hajjaaj se mutaalliq poocha. To wo Bani Sulaim ka ek (1) shakhs tha. Aap ne uski taraf qaasid bheja, wo aap ke paas aagaya wo intihaai khoobsoorat aadmi tha us ke baal bhi bade khoobsoorat the.

Aap ne use hukm diya ke apne baal mondh daalo, to usne aisa hi kiya. To uski peshaani numayaa'n ho gai uski khoobsoorti aur badh gai to Umar ﷺ ne unse kaha: Jaaiye amaama bandh leejiye. Usne aisa hi kya unke husn mein aur izaafa ho gaya.

To Umar ﷺ ne farmaya: Nahi, qasam hai us zaat ki jiske haath mein meri jaan hai ye mere saath us zameen par nahi reh sakta jis par main hoo'n, phir aap ne unke liye kuch maal waghaera ka hukm diya aur unhe'n basra behj diya.

Ye zaeef qissa hai

Takhreej: Ye riwayat Ibne Dizeel ne apni hadees: P46 mein Dawood bin Abil Furaat ki sanad se bayan ki.

Jirah: Uski sanad munqata hone ki wajah se zaeef hai, kyounke Abu Burdah ﷺ ne Syedna Umar ﷺ ko nahi paaya.

Mutaaba-at: Uski Umar ﷺ se is riwayat par mukhtalif logo'n ne mutaaba-at ki hai, jaise:

① Abdullah bin Burdah: Ibne Saad ne Tabaqaat-ul-Kubra: V3 P285, Al-Kharaaiti: Al-Isaabah: V10 P198, Zahbi ne Tazkiratul Huffaaz: V2 P608, Ibne Dizeel ne apni Hadees: P45 Madaaeni ne 'Al-Maghribeen' mein jaisa ke Fathul Baari: V12 P159 mein Dawood bin Abil Furaat ki sanad se hai.

Abdullah bin Burdah aur Umar ﷺ ke darmiyan inqita ki wajah se uski sanad bhi zaeef hai. Ibne Abi Haatim ne Al-Maraseel: P96 mein kaha ke Abu Zurah ne farmaya: Abdullah bin Burdah ki Umar ﷺ se riwayat mursal hai. Dekhiye Al-Alaai ki Jaame ut Tehseel: P207 aur Ibne Hajar ne Al-Isaaba: V10 P198 mein uski sanad ko saheeh qaraar diya aur us mein 'nazr' hai.

② Ulwaan bin Dawood al-Bajali: Ibne Dizeel ne apni hadees: P46 mein Saeed bin Ufaer ki sanad se ise bayan kiya. Iski sanad bilkul kamzor hai is mein Ulwaan bin Dawood al-Bajali hai, isse mutaalliq Imam Bukhari ne farmaya munkar-ul-hadees hai aur Abu Saeed bin Yunus ne farmaya: Munkar-ul-Hadees hai. Dekhiye: Meezaan-ul-Etedaal: V4 P28. Imam Bukhari ne farmaya: Har wo raawi jiske baare mein main munkar-ul-hadees kahu'n, pas usse riwayat karna halaal nahi hai.

③ Muhammad bin Sireen: Kharaaeti ne ise riwayat kiya jaisa ke Al-Isaaba: V10 P198 mein hai. Iski sanad ko Ibne Hajar ne zaeef kaha hai.

④ Aamir bin Sharaheel ash-Sha'bi: Ibne Asaakir ne Taareekh Dismishq: 17: ل 538/ط mein riwayat kiya. Uski sanad bhi zaeef hai is liye ke Sha'bi ka Umar ﷺ ka zamana paaya na simaa saabit nahi to Umar ﷺ se unki riwayat munqata hai.

Ibne Abi Haatim ne Al-Maraseel: P132 mein kaha: Abu Zurah ne kaha: Ash-Sha'bi ki Umar se riwayat mursal hai aur isi tarah Abu Haatim ne farmaya. Dekhiye Jaame ut Tahseel: P204.

⑤ Auf bin Abi Jameela: Ibne Dizeel ne apni hadees: P50 mein ' أبو بكر محمد بن محمد بن سليمان: حدثنا وهب بن بقية: حدثنا خالد' ki sanad se ye riwayat bayan ki hai.

Iski sanad bilkul bodi hai is mein do (2) illate'n hain.

Pehli Illat: Auf bin Abi Jameela aur Umar bin Khattab ke darmiyan inqita hai.

Doosri Illat: Muhammad bin Muhammad bin Sulaiman al-Baaghandi mudallis hai. Ikhtilaat ka shikaar aur badi-badi ghalatiyaa'n karne waala raawi hai.

As-Salami ne As-Sawalaat: P286 mein kaha: Maine Daraqutni se iske mutaalliq sawaal kiya to farmaya: Ye mukhtalat, mudallis, jinke paas haazir hota unse likh leta phir apne aur apne shaikh ke darmiyan teen (3) raawi saaqit kar deta. Ye badi ghalatiyaa'n karne waala hai…

Ar Raasbi ne kaha ke mujhse Ibne Mazaahir ne bayan kiya: Ye shakhs jhoot nahi bola, lekin uski khushi use is baat par ubhaarti hai ke ye kahe 'haddasna' (حدثنا) maine iski kutub mein baaz muqamaat par dekha ke isse falaa'n ne bayaan kiya aur meri kitab mein falaa'n (kisi aur) se hoti. Phir main ise ye kehte hue dekhta ke: 'Akhbarna' (أخبرنا)

Pas Al-Baaghandi aur Wahb bin Baqiya ke darmiyan inqita waaqe hai choonke Wahb se uski shagirdi ya simaa saabit nahi. Dekhiye: Taareef Ahl ut Taqdees la Ibne Hajar: P108, Meezaan-ul-Etedaal: V4 P26, Siyaar Elaam-un-Nubala: V24 P383.

Adteeswa'n Qissa: Imam Abdullah bin Mubaarak Ka Fuzail bin Ayaaz (ko maedaan-e-jihaad se khat likhne) Ka Qissa

Kaha jaata hai ke Imam Abdullah bin Mubaarak ne Fuzail bin Ayaaz ko maedaan-e-jihaad se ek (1) khat likha jis mein chand ashaar the:

Aye Harmain mein baeth kar ibaadat karne waale, agar tu hamara haal

dekh leta. To tu jaan leta ke teri ibaadat to khel hai, wo jo apni gardano'n ko (ro-ro kar) apne aansuo'n se rang (kar tar kar) deta hai aur hamari gardane'n hamare hi khoono'n se rang jaati hain.

Ye apne ghodo'n ko baatil kaamo'n mein thaka deta hai aur hamare ghode to ghamsaan ki jung mein thak jaate hain, murakkab khushbue'n tumhare liye hain aur hamare liye (ghodo'n ki) taapo'n se uthne waali gard aur paakiza ghubaar hi murakkab khushbue'n hain.

Aur hamare paas hamare nabi ki baat aai, jo saheeh aur sacchi baat hai na jhutlaai jaati hai kisi banda ki naak mein Allah ke Lashkar ki gard-o-ghubaar aur (jahannam ki) bhadakti hui aag ka dhuwaa'n jama nahi honge. Aur ye Allah ki kitaab hai jo hamare darmiyaan bol rahi hai. Shaheed murda nahi hota.

Ye manghadat kahani hai.

Takhreej: Subki ne Tabaqaat-ash-Shaafaiya: V1 P286 mein likha: Abul Mufazzal Muhammad bin Abdullah bin al-Muttalib ash-Shaebaani ne kaha: Hame'n Abu Muhammad Abdullah bin Saeed bin Yahya al-Jazri al-Qaazi ne san 317h mein zabani imla karwaya. Usne kaha ke mujhe Muhammad bin Ibrahim bin Abi Sakina al-Bahraani ne Halab sheher mein apni kitab se 236h mein imla karaya. Usne kaha mujhe ye ashaar Abdullah bin al-Mubaarak ne tarsoos mein imla karwaae aur main Hajj ke liye unse rukhsat hua to mere saath ye khat Fuzail bin Ayaaz ki taraf bheja aur ye 126h ki baat hai phir ye ashaar sunaae.

Jirah: Iski sanad taareek hai, is mein Abul Mufazzal hadees ghadne ke saath muttaham hai.

Hawaale: Dekhiye Meezaan-ul-Etedaal: V5 P54 aur Halabi ki Al-Kashf-ul-Hasees A'man Rami Bi-waza-ul-Hadees: P236 aur isi sanad se Zahbi ne Siyaar Elaam-un-Nubala: V8 P364 mein aur Ad-Daari ne Tabaqaat-us-Sunniya: V4 P187 mein.

Arz-e-Mutarjim:

Hamare Ustad Mohtaram Zubair Ali Zai Saahab farmate hain: Siyaar Elaam-un-Nubala mein ye waaqia be-sanad mazkoor hai. Agar koi

waaqia baghaer sanad ke aasaar-ul-bilaad, An-Nujoom-uz-Zaahirah, Aur Siyaar Elaam-un-Nubala waghaera hazaaro'n kitaabo'n mein mazkoor ho to ilmi duniya mein be-faaead hai.

Taareekh Dimishq la Ibne Asaakir: V34 P307, Tabaqaat Shaafia: nuskhatana V1 P150-151 mein ye qissa ' ابو المفضل محمد بن عبدالله الشيبانى عن محمد عبدالله بن محمد بن سعيد بن يحيى القاضى عن محمد بن ابراهيم بن ابى سكينه (الحلبى)' ki sanad se likha hua hai. Abul Mufazzal ke haalaat Lisaan-ul-Mizaan: V5 P231-232, Meezaan-ul-Etedaal: V3 P607 waghaerahuma mein mazkoor hain. Uske shagird Imam Abul Qasim al-Azhari farmate hain: 'كان أبو المفضل دجالًا كذابًا' Abul Mufazzal dajjal kazzaab tha. (Taareekh Baghdad: V5 P467 ت 3010 [sanad saheeh])

Abu Muhammad Abdullah bin Muhammad bin Saeed bin Yahya al-Qaazi 'مفقود الخبر' hai uski talaash jaari hai, jis shakhs ko uske haalaat mil jaae'n wo 'Al-Hadees' Hazro ke pata par ittila bhej de. Shukriya

Khulasa tut Tehqeeq:

Ye sanad mauzoo-o-be-asal hai, lihaaza is qisse ka bayaan karna jaaez nahi 18 Rajab 1426h. (Mahnaama 'Al-Hadees' Shumaara Number 18 V2 P2005)

Bila-shubha jihaad ke beshumaar fazaael Quran-o-Sunnat mein bakasrat muqamaat par jihaad ki ehmiyat, fazeelat aur muqaam-o-azmat ko bayan kiya gaya hai aur jihaad se musalmano ki izzat-o-azmat ke tahaffuz se inkaar ki bhi gunjaaish nahi … lekin. Jihaad ke alaawa ibaadaat ko khel-tamaasha qaraar dena qatan durust nahi. Choonke Allah Ta'ala farmata hai:

لَا يَسْتَوِى الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ غَيْرُ أُولِى الضَّرَرِ وَالْمُجٰهِدُوْنَ فِىْ سَبِيْلِ اللّٰهِ بِأَمْوَالِهِمْ وَاَنْفُسِهِمْ ؕ فَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ بِأَمْوَالِهِمْ وَاَنْفُسِهِمْ عَلَى الْقٰعِدِيْنَ دَرَجَةً ؕ وَكُلًّا وَّعَدَ اللّٰهُ

Imaan waalo'n mein se wo log jo maazoor nahi aur (apne gharo'n mein) baethe hue hain aur wo jo apne maalo'n aur jaano'n ke saath Allah ki raah mein jihaad karne waale hain ye dono (allah ke yahaa'n) baraabar nahi ho sakte. Allah Ta'ala ne apne maalo'n aur jaano'n ke saath jihaad karne waalo'n ko baethe rehne waalo'n

par darja mein fazeelat di hai aur har ek (1) ke saath Allah Ta'ala ne bhalaai ka waada kiya hai aur mujahideen ko baethe rehne waalo'n par Allah ne ajr-e-azeem ki fazeelat di hai.

الْحُسْنٰى ؕ وَفَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ عَلَى الْقٰعِدِيْنَ اَجْرًا عَظِيْمًا.

(Surah-an-Nisa: 95)

Is aayat-e-mubaaraka mein mujahideen aur baethe rehne waalo'n mein muqaam, martaba, darajaat aur fazeelat mein zameen-o-aasmaan ka farq waazeh hai. Lekin ye bhi ke:

Allah Ta'ala ne bhalaai ka waada kiya hai. (Surah-an-Nisa: 95)

وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى.

Har ek (1) ke saath Allah Ta'ala ne 'bhalaai' ka waada farmaya: Sau (100) ibaadaat ko aur wo bhi harmain sharifain mein ibaadat ko 'khel tamaasha' samajhna baatil hai, yaqeenan baatil hai. Ibnul Mubaarak jaise 'azeem mohaddis' se na to ye man-ghadat ashaar saabit hain aur na hi wo aisa keh sakte the.

Haa'n albatta is sher mein 'maedaan-e-jihaad ke gard-o-ghubaar aur jahannam ke dhooe'n se mutaalliq jo baat kahi gai wo saheeh ahadees se saabit hai. Syedna Abu Abs Abdur Rahman bin Jabr ﵁ se riayat hai ke Rasool Allah ﷺ ne farmaya:

Ye nahi ho sakta ke kisi bande ke qadam Allah ke raaste (jihaad) mein ghubaar-aalood ho'n phir unhe'n jahannam ki aag bhi chooe. (Saheeh Bukhari: H2811)

ما اغْبَرَّتْ قَدَمَا عبدٍ في سبيل اللّٰهِ فتمسته النار.

Syed-ul-Mohaddiseen Abu Huraira ﵁ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

Aur kisi bande par Allah ki raah (jihaad) ka gard-o-ghubaar aur jahannam ka dhooaa'n ekattha nahi hoga.

ولا يجتمع علٰى عبد غبار في سبيل اللّٰه ودخان جهنم.

(Sunan Tirmizi: 1633)

Imam Tirmizi ne is hadees ko hasan saheeh qaraar diya, Allama Albani ne bhi saheeh qaraar diya, ustaaz-e-mohtaram Haafiz Zubair Ali Zai Saahab ne takhreej Riyad us Saaliheen (H1304 Darussalam) mein ise

saheeh qaraar diya. Jab jihaad par is qadr aayaat-o-be-shumaar saheeh ahadees maujood hain to phir in man-ghadat ashaar jo haq-o-baatil ka malghooba hain, unhe'n bayaan karne ki kya zaroorat hai?

Untaleeswa'n Qissa: Nabi-e-Kareem ﷺ Aur Aap Ke Chacha Abu Taalib Ka Qissa

Yaqoob bin Utba bin al-Mughira se riwayat hai ke: Quraish ne jab Abu Talib se ye baat kahi to usne Rasool Allah ﷺ ki taraf qaasid bheja (jab aap tashreef laae to) Chacha ne kaha: Aye mere bhatije! Aap ki ye qaum mere paas aai aur mujh se aisa-aisa kaha. Aap apne aap par aur mujh par rahem keejiye, mujh par aisa bojh na daaliye ke jise main utha na saku'n. To Rasool Allah ﷺ ne farmaya:

يا عماه، لو وضعوا الشمس في يميني والقمر في يساري على أن أترك هٰذا الأمر حتّى يظهره الله اَوْ أهلِك فيه ماتركته.

Aye chacha, agar ye log mere daae'n haath par sooraj aur baae'n haath par chaand laa rakhe'n ke main is daawat ko chod doo'n to main kabhi nahi chodunga. Ilkh

In alfaaz ke saath to iski koi sanad bhi nahi hai. (Fauzi) [Zaeef jiddan]

Takhreej: Ibne Jarir ne Taareekh: V1 P545, Ibne Ishaq ne As-Seerah: V1 P278 aur Bayhaqi ne Dalaael-un-Nubuwwah: V2 P187 mein Yaqoob se ye riwayat bayan ki hai.

Jirah: Iski sanad (munqata hone ki wajah se) halaak kar dene waali hai, ma'zal hai. Yaqoob (Haafiz Ibne Hajar ke nazdeek) tabaqa saadisa[121] mein se hain, kisi sahabi ko unho'n ne nahi paaya. (Dekhiye Taqreeb ut Tehzeeb: P608)

Albani ne Silsila Ahadees-uz-Zaeefa: V2 P310 mein ise zaeef qaraar diya hai. Ye qissa Tabarani ne Mojam-ul-Kabeer: V1 P192, Mojam-ul-Ausat: V8 P252-253 H8548 mein, Bayhaqi ne Dalaael-un-Nubuwwah: V2 P186 aur Abu Yaala ne Apni Musnad: (bi-tehqeeq Irshad-ul-Haq Asari: 6771; Alamaat-un-Nubuwwah lil Boosiri: P85), Bukhari ne Taareekh-ul-

[121] T: Chatta darja [RSB]

Kabeer: V7 P51, Haakim ne Mustadrak: V3 P577 H6467, Bazzaar ne Bahr-uz-Zakhkhaar: V6 P115 H2170 mein ‘ طلحة بن يحيى عن موسى بن طلهة ’ثنا عقيل بن أبي طالب’ ki sanad se bayan kiya.

Aur is mein in alfaaz: ‘ لو وضعوا الشمس في يميني والقمر في يساري علٰى أن أترك هٰذا الأمر’ ke bajaae ye alfaaz hain:

أترون هٰذا الشمس؟ قالوا: نعم، قال فما أنا بأقدر علٰى أن أدع ذلك منكم علٰى أن تستشعلوا منها شعلة.

Kya tum ye sooraj dekh rahe ho? Unho’n ne kaha: Ji haa’n. To Aap ne farmaya: Main tumhare muqaable mein is daawat ko chod dene par aise hi qaadir nahi jaise tum is sooraj se ek (1) shola le-aane par qaadir nahi!

Iski sanad bhi zaeef hai. Is mein Talha bin Yahya bin Talha Qurashi hai, mohaddiseen ne us par kalaam kiya hai, usse mutaalliq Yahya Qattaan ne farmaya: Ye qawi nahi tha. Imam Bukhari ne farmaya: Munkar-ul-Hadees tha. Yahya bin Maeen ne farmaya: Ye qawi nahi, aur ek (1) baar farmaya: Siqa hai. Nasai ne kaha: Ye qawi nahi, aur ek (1) baar ‘saaleh’ bhi kaha. Yaqoob bin Sufyan ne kaha: Moazzaz aadmi hai, us mein koi aisi baat nahi, uski hadees mein kuch zof hai. Saaji ne kaha: Sadooq tha, lekin qawi na tha. Ibne Hajar ne farmaya: Sadooq hai khataae’n karta tha. Ibne Hibban ne use siqaat mein zikr kiya aur kaha ke ye ghalatiyaa’n karta tha. Aur Uqaili ne Zuafa-ul-Kabeer mein ise zikr kiya. Fauzi kehte hain: Is tarah ker aawi jo ghalatiyaa’n karte hain, wahem hota hai to jab ye kisi riwaya tmein akele ho’n to unse hujjat nahi li jaati, isi liye Imam Bukhari ne usse riwayat nahi li. fatanabbeh[122]

(Tambeeh: Talha bin Yahya sadooq hasan-ul-hadees raawi hai. Jamhoor mohaddiseen ne uski tauseeq ki hai. Dekhiye Tehreer Taqreeb ut Tehzeeb: 3036 lihaaza us par fauzi ki jirah durust nahi hai. Ye riwayat hasan-li-zaatihi hai aur fauzi ka ise zaeef qaraar dena ghalat hai. Zubair Ali Zai)

Hawaale: Dekhiye: Tehzeeb-ul-Kamaal: V13 P441, Taqreeb ut Tehzeeb: P683, Zuafa-ul-Kabeer lil Uqaili: V2 P226, Ibne Hibban ki As-Siqaat: V6

[122] T: (فتنبه) To hoshiyaar rahe’n [RSB]

P478, Ibnul Jauzi ki Az Zuafa: V2 P66, Zahbi ki Al-Mughni Fiz Zuafa: V1 P317, aur Allama Haithami ne Majma'-az-Zawaaid: V6 P15 mein ise zikr kiya aur farmaya: Ise Tabarani ne 'Mojam-ul-Ausat', aur 'Mojam-ul-Kabeer' mein aur Abu Yaala ne maamooli se ikhtisaar ke saath riwayat kiya aur Abu Yaala ke raawi Saheeh Bukhari ke raawi hain.

Chaleeswa'n Qissa: Syedna Abu Darda ﷺ Ke Ghar Jalne Ka Qissa

Talq bin Habib ne riwayat ki ke ek (1) shakhs Syedna Abu Darda ﷺ ke paas aaya aur kaha: Aye Abu Darda! Aap ka ghar jal gaya. Aap ne jawaab diya: Mera ghar nahi jala. Phir doosra shakhs aaya aur kaha: Main aag ke peeche raha, jab aag aap ke ghar tak pohonchi to bujh gai. Abu Darda ﷺ ne farmaya: Mujhe maaloom tha ke yaqeenan Allah Ta'ala aisa nahi karne waala. To ek (1) shakhs ne kaha: Aye Abu Darda! Mujhe nahi maaloom aap ki dono baato'n mein se kis baat par taajjub karu'n! Aap ka ye kehna ke 'mera ghar nahi jala' ya aap ka ye kehna ke 'main jaanta tha yaqeenan Allah Ta'ala aisa nahi karne waala'? To Abu Darda ﷺ ne farmaya: Ye chand kalimaat hain jo maine Rasool Allah se sun rakhe hain, Aap ﷺ ne farmaya:

من قالهن حين لم تصبه مصيبةً حتى يمسي، ومن قالهن حين يمسي لم تصبه مثيبة حتى يصبح: اللّٰهُمَّ أَنْت رَبِّي لَا إله إِلَّا أَنْت، عَلَيْكَ تَوَكَّلْت، وَأَنْت رَبّ الْعَرْشِ الْعَظِيْم.

Jo koi ye kalimaat subah ke waqt kahe to shaam tak use koi museebat nahi pohonchegi aur jo koi shaam ke waqt kahe to subah tak use koi museebat nahi pohonchegi. (Wo kalimaat ye hain: Aye Allah! Tu mera Rabb hai, Tere alaawa koi Ilaah nahi, maine Tujh hi par tawakkal kiya aur Tu arsh-e-azeem ka Rabb hai.

Iski sanad intihaai kamzor hai.

Takhreej: Tabarani ne Ad Dua: V2 P954, Ibn us Sunni ne Amal al-Yaum wal-Laila: P30 aur Al-Kharaaiti ne Makaarim-ul-Akhlaaq: V2 P401 aur Ibne Hajar ne Nataaij-ul-Afkaar: V2 P401 mein ' هدبة بن خالد: ثنا الأغلب بن تميم: ثنا الحجاج بن فرافضة عن طلق ابن حبيب' ki sanad se ye qissa bayan kiya.

Jirah: Iski sanad bilkul zaeef hai, is mein Al-Aghlab bin Tamim hai jiske

mutaalliq Imam Bukhari ne farmaya: Ye munkar-ul-hades hai. Ibne Maeen ne farmaya: Ye kuch bhi nahi. Ibne Adi ne farmaya: Iski riwayaat ghaer-mehfooz hain. Ibne Hajar ne farmaya: Sakht zaeef hai.

Hawaale: Dekhiye Meezaan-ul-Etedaal: V1 P273 aur Ibne Hajar ne farmaya: Ye hadees ghareeb hai. Aur Ibnus Sunni ne Amal al-Yaum wal-Laila: P31 men Ibne Hajar ne Nataaij-ul-Afkaar: V2 P403 mein aur Al-Haaris ne apni Musnad: P315, Az-Zawaaid) mein ‘ يزيد بن هارون أخبرنا معان أبو عبدالله: حدثنا رجل عن الحسن’ ki sanad se ye qissa bayan kiya ke ham Rasool Allah ﷺ ke Sahaba ﷺ mein se ek (1) Sahabi ﷺ ke saath baethe hue the … Ilkh. Ye sanad bhi pichli sanad ki tarah zaeef hai. Is mein do (2) illate’n hain:

Pehli Illat: Ma-aan Abu Abdullah ka majhool hona. Dekhiye Iraqi ki Zeel-ul-Meezaan: P423 aur Ibne Hajar ne farmaya ye sanad ‘ar-Rajul’ (الرجل) ke mubham hone ki wajah se zaeef hai.

Tambeeh: Ibne Hajar ke yahaa’n Muaaz bin Abdullah waaqe hua hai, ye tasheef[123] hai, saheeh yehi hai jo ham ne likha hai.

Iktaleeswa’n Qissa: Do (2) Rozadaar Khawateen Ka Qissa

Rasool Allah ﷺ ke aazaad-karda ghulam Obaid ﷺ se riwayat hai ke unho’n ne farmaya: Ke Do (2) rozadaar khwateen roza se thee’n aur logo’n ki gheebat kar rahi thee’n. Rasool Allah ne ek (1) bartan mangwaaya aur un dono se farmaya: Tum dono (is mein) qae kar lo. Pas un dono ne kardi. (Unki qae mein) peep, khoon aur kaccha gosht tha. Phir Rasool Allah ﷺ ne farmaya: Un do (2) aurato’n ne halaal se roza rakha aur haraam se iftaar kiya.

Munkar riwayat hai.

Takhreej:

Ye riwayat Abu Yaala ne apni Musnad: V3 P147 aur Al-Mafaareed: P87 mein aur Ibnul Aseer ne Usad-ul-Ghaaba: V3 P538 mein ‘ حماد بن سلمة

[123] T: (تَصْحِيف) Ham-jins ya ham-shakl lafzo’n ke padhne-likhne ya kitaabat mein ghalati karna, nuqte badal dena [RKT]

عن سليمان التيمي عن عبيد’ ki sanad se bayan ki.

Jirah: Iski ye sanad inqita ki wajah se zaeef hai.

Ibne Abdul Bar ne Al-Istiaab: V7 P113 mein farmaya: Obaid Maula Rasool Allah ﷺ se Sulaiman Taimi ne riwayat kiya jabke unho’n ne unse kuch nahi suna, unke darmiyan koi aur shakhs hai. Jis sanad ki taraf Ibne Abdul Bar ne ishara farmaya hai wo Ahmad ne Apni Musnad: V5 P431 mein aur Ibne Abi ad-Duniya ne Al-Gheeba: P49 aur As-Samti: P306 mein mukhtalif asnaad ke saath ‘سليمان التيمي عن رجل عن عبيد’ se bayan kiya.

Iski sanad bhi zaeef hai, is mein ‘rajul’ (رجل) shakhs ka naam nahi liya gaya. Allama Iraaqi ne Takhreej Ihya-ul-Uloom mein: V3 P142 mein farmaya: Ise Ahmad ne Obaid maula Rasool Allah ﷺ se riwayat kiya, uski sanad mein ek (1) shakhs ‘rajul’ (رجل) ka naam nahi liya gaya aur Allama Albani ne Silsila Ahadees-uz-Zaeefa: V2 P10 mein uski taz-eef[124] farmaai. Allama Haithami ne Majma’ Zawaaid: V3 P171 mein ise bayan kiya, phir farmaya: Ye saara qissa Ahmad ne bayan farmaya aur usi tarah Abu Yaala ne uski sanad mein ek (1) shakhs hai jiska naam nahi liya gaya.

Is riwayat ka ek (1) shaahid: Ibne Abi ad-Duniya ne Al-Gheeba: P47 aur As-Samti: P305 mein, Hannaad ne Az-Zohd: V2 P573, At-Tayaalisi ne Apni Musand: P282, Bayhaqi ne Shobul Imaan: V5 P301, Ibne Marduya ne apni tafseer mein, jaisa ke Iraqi ki Takhreej Ihya-ul-Uloom: V3 P142 mein hai aur Ibne Abi Shaiba ne Musannaf: V3 P4 mein ‘ الربيع بن صبيح عن يزيد الرقاشي عن أنس بن مالك’ ki sanad se ye riwayat bayan ki hai.

Iski sanad sakht zaeef hai. Is mein do (2) illate’n hain:

Pehli Illat: Ar-Rabee bin Sabeeh al-Basri zaeef aur badd-haafiza hai.

Doosri Illat: Yazeed bin Aabaan ar-Raqaashi (zaeef) hai. Use Ibne Maeen, Daraqutni, Barqaani, aur Ibne Hajar ne zaeef qaraar diya. Aur Nasai aur Haakim ne use matrook-ul-hadees kaha. Shu’ba us par sakht jirah karte the. Dekhiye Tehzeeb ut Tehzeeb: V11 P270 aur Taqreeb ut

[124] T: (تَضْعِيف) Zof, kamzori [RKT]

Tehzeeb: P599. Haafiz Ibne Kaseer ne apni Tafseer: V4 P190 mein farmaya: Iski sanad zaeef aur matan ghareeb hai. Allama Albani ne Silsila Ahadees-uz-Zaeefa: V2 P10-11 mein ise zikr kiya aur phir farmaya: Ye sanad sakht zaeef hai. Ar-Rabee bin Sabeeh zaeef aur Yazeed bin Aabaan (ar-Raqaashi) matrook raawi hai.

Arz-e-Mutarjim:

Aksar log ramzan-ul-mubaarak mein roze ki hifaazat ya uske alaawa 'gheebat' ke unwaan par khitaab karte hue ye qissa bayan karte nazar aate hain, jabke sanadan ye qissa saabit nahi. Bila-shubha Allah Ta'ala ne gheebat ko 'apne murda bhai ke gosht khaane' se taabeer farmaya hai. Irshad-e-Baari Ta'ala hai:

وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ؕ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ؕ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ.

(Surah-al-Hujuraat: 12)

Aur Tum Mein Se Koi Shakhs Bhi Doosre Ki Gheebat Na Kare, Kya Tum Mein Se Koi Shakhs Is Baat Ko Pasand Karta Hai Ke Wo Apne Murda Bhai Ka Gosht Khaae? Pas Tum Use Naa-pasand Karte Ho Aur Allah Se Daro Yaqeenan Allah Ta'ala Tauba Qubool Karne Aur Bahut Rahem Karne Waala Hai.

Lihaaza zaeef-o-mauzoo riwayaat se apna daaman bachaate hue Quran aur Saheeh Hadees ki raushni mein waaz-o-naseehat keejiye.

Bayaleeswa'n Qissa: Syedna Umar bin Khattab ﷺ Ka Doodh-farosh Khatoon Ke Saath Qissa

Aslam bayan karte hain: Is dauraan mein ke main Syedna Umar ﷺ ke saath tha jab wo madina mein gasht farma rahe the, jab wo intihaai thak gae to raat ke ek (1) hisse mein deewaar se tek laga kar aaraam farmane lage. Ek (1) khatoon apni beti se keh rahi thi: Aye meri beti! Uth kar zara doodh mein paani mila de. Beti ne kaha: Ammi jaan! Kya aap ko maaloom nahi ke Ameer-ul-Momineen ne aaj kis qadr taakeed farmaai hai? Maa ne kaha: Unho'n ne kis baat ki taakeed farmaai hai beti? Beti ne kaha: Unho'n ne ek (1) munaadi ko hukm diya aur us munaadi ne ye elaan kiya ke doodh mein paani na milaaya jaae, milaawat na ki jaae. Maa ne kaha: Aye beti! Uth aur doodh mein paani

mila de, tu aisi jagah hai jaha'n tujhe na Umar ﷺ dekh paaenge aur na unka munaadi. Bacchi ne apni maa se kaha: Ammi Jaan! Main aisi nahi hoo'n ke jalwat[125] mein itaa-at karu'n aur khalwat[126] mein unki nafarmaani.

Umar ﷺ ye sab kuch sun rahe the. Farmaya: Aye Aslam! Is darwaze ko khoob yaad rakho aur is jagah ko pehchaan lo. Phir Aap apne gasht ke liye chal diye. Jab subah hui to Umar ﷺ ne farmaya: Aye Aslam! Us muqaam par jaao aur dekho. Kehne wali kaun thi aur kisse keh rahi thi aur ye ke kya unke yahaa'n koi mard hai?

Aslam kehte hain: Main us jagah pohoncha to ladki ghaer-shadi-shuda thi aur ye uski maa thi jiska shauhar na tha (wo bewa ya mutallaqa thi) Main Syedna Umar ﷺ ke paas aaya aur unhe'n uski khabar di, to Syedna Umar ﷺ ne apne beto'n ko bula-bheja aur unhe'n ekattha kiya aur kaha: Tum mein se koi (nek) aurat se nikaah ka khwahishmand hai? (Wo aurat is qadr nek hai ke) Agar tumhare waalid ko nikah ki zaroorat hoti to um mein se koi us ladki ki taraf sabqat na le jaata to Abdullah ﷺ ne farmaya: Meri to biwi hai. Abdur Rahman ne bhi yehi farmaya ke meri biwi hai. Aasim ne kaha: Ayy Abba Jaan! Meri biwi nahi, pas meri shaadi karwa de'n. Umar ﷺ ne us ladki ki taraf paeghaam bheja aur apne bete aasim se uska rishta kara diya. Usse Aasim ki ek (1) beti paeda hui aur us beti ke yahaa'n bhi ek (1) beti hui us beti ke yahaa'n Umar bin Abdul Aziz ﷺ ki wilaadat hui. (Yaane wo Umar bin Abdul Aziz ki waalida ki naani thi)

Ye munkar riwayat hai.

Takhreej: Aajiri ne Akhbaar Umar bin Abdul Aziz: P48-49 mein ' محمد بن عبدالله بن عبدالحكم بن أعين قال: أخبرني أبي قال: حدثنا عبدالله بن زيد بن أسلم عن أبيه عن جده أسلم' ki sanad se ye riwayat bayan ki hai.

Jirah: Iski sanad zaeef hai, is mein Abdullah bin Zaid bin Aslam hai, jise Ibne Maeen, Ibnul Madeeni, Jozjaani, Abu Zurah aur Ibne Hajar ne

[125] T: Baahar, aam jagah, sab ke saamne [FL]
[126] T: Tanhaai, alaahadgi, gosha-nasheeni [FL]

zaeef qaraar diya hai aur Ibne Adi ne farmaya: Uske zof ke bawujood uski hadees likhi jaae. Aur Nasai ne farmaya: Ye qawi nahi. Ibne Hibban ne farmaya: Nek shakhs tha, bahut ziyaada ghalatiyaa'n karne waala aur wahem ka shikaar tha, siqa raawiyo'n se aisi-aisi baate'n bayaan karrta ke fann-e-hadees ka mubtada[127] bhi unhe'n sunta to unke man-ghadat hone ki gawaahi deta. Aur Abdullah bin Abdul Hakam bin Aen par Ibne Maeen ne Akhbar Umar bin Abdul Aziz ki wajah se kuch inkaar farmaya hai.

Dekhiye: Az-Zuafa la Ibnul Jauzi: V2 P123, Tehzeeb-ul-Kamaal: V14 P535, Tehzeeb ut Tehzeeb: V5 P195, P253, Taqreeb ut Tehzeeb: P304-310, aur isi sanad se Ibnul Jauzi ne ye qissa Taareekh Umar bin Khattab: P103 mein riwayat kiya hai.

Taetaleeswa'n Qissa: Syedna Umar ﷺ Ka Farman Ke Kaash! Meri Maa Ne Mujhe Na Janaa Hota

Abdullah bin Aamir bin Rabeea se riwayat hai, kehte hain ke maine Syedna Umar Farooq ﷺ ko dekha ke aap ne zameen se khush ghaas ka ek (1) tukda utha kar farmaya: Kaash main ye ghaas hota! Kaash ke main paeda na kiya jaata! Kaash ke meri maa ne mujhe na jana hota! Kaash ke main kuch na hota! Aye kaash bhoola, bhulaaya hua hota!

Zaeef riwayat hai.

Takhreej: Ibne Abi Shaiba ne Musannaf: V13 P276, Ibnul Mubaarak ne Az-Zohd: P79, Ibne Saad ne Tabaqaat-ul-Kubra: V3 P360 aur Ibnul Jauzi ne Al-Muqlaq: P61 mein 'شعبة عن عاصم بن عبيدالله عن عبدالله' ki sanad se ye riwayat bayan ki hai.

Jirah: Iski sanad zaeef hai, is mein Aasim bin Obaidullah bin Aasim bin Umar al-A'dwi zaeef raawi hai. (Taqreeb ut Tehzeeb: P285)

Aur Ibne Saad ne Tabaqaat-ul-Kubra: V3 P361 mein ise 'يحيى بن سعيد و عبيدالله بن عمر عن عاصم بن عبيدالله عن سالم عن عمر' ki sanad se is qism ka ek (1) qissa naql kiya hai. Iski sanad bhi saabiqa sanad ki tarah Aasim bin

[127] T: Jahan se ibtida ki jaae, shuru, aaghaaz [RKT]

Obaidullah ki wajah se zaeef hai.

Arz-e-Mutarjim:

Aksar log aajizi-o-inkisaari ke unwaan par guftagu ya khitaab ke dauraan mein aksar-o-beshtar ye qissa bayan karte sune jaate hain, lekin Syedna Umar ﵁ se ye qissa saabit hi nahi. Yaqeenan Allah Subhanahu wa Ta'ala aajizi-o-inkisaar ko pasand farmata hai aur ghuroor-o-takabbur aur ghamad ko pasand nahi farmata.

Rasool Allah ﷺ ne farmaya:

وَمَا تَوَاضَعَ أَحَدٌ لِلّٰهِ اِلَّا رَفَعَهُ اللّٰهُ.

(Saheeh Muslim: H2588)

Aur jo sirf Allah (ki raza ke liye) tawaazo[128] aajizi-o-inkisaari ikhtiyaar karta hai to Allah Ta'ala use buland farmata hai.

Aur Allah Ta'ala ka famran hai:

اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ.

(Surah Luqman: 18)

Yaqeenan Allah Ta'ala Har Takabbur Karne Waale Aur Fakhr Karne Waale Ko Naa-pasand Farmata Hai.

Chauwaleeswa'n Qissa: Nabi-e-Kareem ﷺ Aur Ek (1) Boodhi Khatoon Ka Qissa

Hasan se riwayat hai ke Nabi-e-Kareem ﷺ ke paas ek (1) boodhi khatoon aaee'n, arz ki: Ya Rasool Allah! Allah Ta'ala se dua keejiye ke Allah mujhe jannat mein daakhil farma de. To Aap ﷺ ne farmaya: Aye falaa'n ki maa! Yaqeenan jannat mein boodhiyaa'n daakhil nahi hongi. Raawi ne kaha: Wo roti hui chali gaee'n to Nabi ﷺ ne farmaya: Isko jaa kar batlaao wo jannat mein is tarah daakhil nahi hongi ke wo boodhi ho'n, yaqeenan Allah Ta'ala farmata hai:

اِنَّآ اَنْشَاْنٰهُنَّ اِنْشَآءً. فَجَعَلْنٰهُنَّ اَبْكَارًا. عُرُبًا اَتْرَابًا.

(Surah-al-Waaiqa: 35-37)

Ham Ne Un (ki biwiyo'n) Ko Khaas Taur Par Banaya Hai Aur Ham Ne Unhe'n Kuwariyaa'n Bana Diya Hai, Mohabbat Karne Waliyaa'n Aur Ham-umr Hain.

Takhreej: Tirmizi ne Shamaail Muhammadiya: P201 H239 mein, Baghwi

[128] T: (تَواضُع) Khaatir-madaarat, aao-bhagat, mehmaan-nawaazi [RKT]

ne apni Tafseer: V8 P14 mein, aur Al-Anwaar: V1 P358 mein, Bayhaqi ne Al-Ba's: P200 mein aur Abu ash-Shaikh ne Akhlaaq-un-Nabi ﷺ: P88 mein 'مبارك بن فضالة عن الحسن' ki sanad se ye riwayat bayan ki hai.

Jirah: Iski sanad sakht zaeef hai. Is mein do (2) illate'n hain:

Pehli Illat: Mubaarak bin Fadala tadlees-e-taswiya kiya karta tha.

Doosri Illat: Riwayat mursal[129] hai.

Dekhiye: Taqreeb ut Tehzeeb: P519, Taareef Ahlut Taqdees: P104 aur isi sanad se Ibnul Qaiyyim ne Haadi-ul-Arwaah: P265 mein ye riwayat bayan ki aur is mein Jarir ne Hasan se mursalan bayan karte hue Mubarak bin Fazala ki taaeed ki hai.

Ibn Bashkuwaal ne Ghawaamiz-ul-Asma al-Mubhamah: V13 P854 mein Ali bin Muhammad ki sanad se Hasan (basri) se (mursalan) riwayat ki hai.

Iski sanad mein bhi Ali bin Madaaeni al-Ahbaari hai. Ibne Adi ne usse mutaalliq kaha ke ye hadees qawi nahi aur Yahya bin Maeen ne uski tauseeq ki hai. (Meezaan-ul-Etedaal: V3 P153; Lisaan-ul-Meezaan: V4 P253)

Ye sadooq raawi hai. (Al-Fath-ul-Mubeen Fee Tehqeeq Tabaqaat-ul-Mudalliseen: P108)

Haafiz Iraqi ne Takhreej Ihya-ul-Uloom: V3 P129 mein is riwayat mein irsaal[130] hi ki illat bayan farmai, lekin us par taaqqub[131] kiya aur kaha: Ibnul Jauzi ne Al-Wafa ein ise Anas رضي الله عنه ki hades se ek (1) zaeef sanad se musnadan bayan kiya.

Haafiz Ibne Kaseer ne Shamaail ur Rasool ﷺ: P100 mein irsaal hi ki illat

[129] T: (مُرسَل) Wo hadees jis ka raawi taabai ho aur jis ka silsila kisi sahaabi se na chalaa ho [RKT]

[130] T: (اِرْسال) Taabai ki us hadees mein jo usne Aap ﷺ se riwayat ki ho kisi Sahabi ka zikr na kiya ho, hadees ka mursal hona [RKT]

[131] T: (تَعَقُّب) Taaqqub karna, (qusoor par) muaakhaza karna, shak ki wajah se dobaara poochna [RKT]

se, is riwayat ko muallal[132] thehraya hai.

Ek (1) shaahid: Is riwayat ka ek (1) shaahid hai. Jise Tabarani ne Mojam-ul-Ausat: V5 P357 mein aur Abu Nuaim ne Sifat-ul-Jannah: V3 P231 mein ‘ محمد بن عثمان بن أبي شيبة ثنا أحمد بن طارق: ثنا مسعدة بن اليسع: ثنا سعيد بن أبي عروبة عن قتادة عن سعيد بن المسيب عن عائشة رضى الله عنها’ ki sanad se ye riwayat bayan ki.

Ye riwayat Mas-a’dah bin Yasa’ al-Baahili (مسعدة بن اليسع) ki wajah se mauzoo hai, kyounke ye sakht majrooh[133] raawi hai.

Khulaasa-e-Kalaam: Yaqeenan ye hadees zaeef hai aur do (2) ahem sabab waazeh hain:

Awwalan: Iske matoon ke iztiraab ki wajah se.

Saniyan: Iski asaneed ke zof par ghaur karte hue aur is mein paeda hone waale iztiraab[134] ki wajah se, is riwayat ki taqwiyat[135] bhi mumkin nahi hai aur iske baaz raawiyo’n ke shadeed zof ki wajah se bhi ye mumkin nahi aur is hadees ki illat ke waazeh ho jaane ke baad aap jaan sakte hain, is qism ki riwayat ki tehseen yaane ‘hasan’ qaraar dena intihaai door ki kaudi laane ke mutaraadif[136] hai.

Arz-e-Mutarjim:

Is riwayat ki isnaadi haesiyat aap ke saamne hai ke usool-e-hadees ki raushni mein ye paaya-e-suboot ko nahi pohnchti, lekin aap ne aksar logo’n ko dekha hoga, hatta ke baaz ahle ilm hazraat bhi ‘sanjeeda-mazaah’ jis mein na jhoot ho aur na kisi ki tehqeer ho, ke silsile mein ye riwayat bayan karte hain, halaanke ye zaeef riwayat hai.

Theek hai islam ye hukm nahi deta ke insaan bilkul khushk-mizaaj[137] ban kar reh jaae, balke sanjeeda-mazaah jis mein jhoot na ho ghalat-

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[132] T: (مُعَلَّل) Hadees ki ek (1) qism, jis mein ba-zaahir sehat ki tamaam sharte’n paai jaati hain, magar wo qaabil-e-istidlaal nahi hoti [RKT]

[133] T: (مَرجُوح) Kamzor [RKT]

[134] T: (اِضْطِراب) Be-chaini, be-qaraari [RKT]

[135] T: (تَقْوِيَت) Taskeen, itminaan, tasalli, tasahffi [RKT]

[136] T: (مُتَرَادِف) Mumaasil hona, ham-maane hona [RKT]

[137] T: (خُشْک مِزاج) Wo aadmi jiski tabiyyat mein hasi-mazaaq aur zaraafat ki taraf maael na ho [RKT]

bayaani aur tehqeer ho na kisi ka dil dukhaana to aisa mazaah qatan maayoob[138] nahi.

Paetaleeswa'n Qissa: Farrukh Aur Uske Bete Rabeea Ka Qissa

Abdul Wahaab bin Ataa al-Khafaaf ne kaha: Mujh se madina ke baaz mashaaikh ne bayan kiya ke Rabeea ke waalid Farrukh banu umaiyya ke hukmraani ke dino'n mein mujahid ho kar jihadi qaafilo'n mein khorasaan ki taraf gae aur Rabeea apni waalida ke pet mein the, Farrukh apni zauja aur Rabeea ki waalida ke paas 30,000 dinar chod gae the, sataees (27) saal baad wo madina laut aae, wo ghode par sawaar te aur unke haath mein neza tha. Apne ghode se utre aur neze se darwaza khola to Rabeea nikal aae aur kaha: Aye Allah ke dushman! Aap meri hurmat (ke muqaam) par daakhil ho chuke hain, dono ek-doosre par chadhaai karne lage hatta ke padosi jama ho gae.

To Maalik bin Anas-o-deegar Suyookh tak ye khabar pohonchi, wo Rabeea ki madad ke liye aagae aur Rabeea Farrukh se kehne lage: Allah ki Qasam! Main tumhe'n baadshah ke paas le jaa kar hi chodunga. Aur Farrukh bhi usi tarah kehne laga aur ye ke tum meri biwi ke saath the, aur bahut shor-o-ghoo-ghaa hua. Logo'n ne jab Maalik bin Anas ko dekha to sab khamosh ho gae. To Maalik ne kaha: Aye buzurg! Aap ke liye kisi doosre ghar mein gunjaaish hogi. To Farrukh ne kaha: Yehi mera ghar hai aur main Farrukh hoo'n, falaa'n qabile ka aazaad-karda ghulam. Unki biwi ne ye baat sunli to baahar aai aur kaha: Ye mere shuhar hain aur ye mera beta hai jise maine unke jaane ke baad janaa (jis waqt Farrukh ghar se gae to) main haamela thi. Pas dono gale mile aur rone lage.

Ye mauzoo riwayat hai.

Takhreej: Zahbi ne Siyaar Elaam-un-Nubala: V6 P93 mein ' أحمد بن إبراهيم بن شاذان: أنبأنا أبوبكر أحمد بن مروان المالكي بمصر: حدثنا يحيى بن أبي طالب: حدثنا عبدالوهاب' ki sanad se ye qissa bayan kiya.

Jirah: Iski sanad mashaaikh ke majhool hone ki wajah se zaeef hai.

[138] T: (مَغْيُوب) Kharaab, baais-e-sharam, qaabil-e-sharam [RKT]

Haafiz Zahbi ne farmaya: Ye baatil qissa hai. (Is sanad ka ek (1) raawi Ahmad bin Marwaan al-Maaliki sakht zaeef aur muttaham bil-kizb hai, lihaaza ye sanad mazuoo hai)

Chiyaleeswa'n Qissa: Nabi-e-Kareem ﷺ Ka Ahle Makka Ke Saath Muaamala Ka Qissa

Qatada as-Sadoosi se marwi hai ke Rasool Allah ﷺ jab Baab-e-Kaaba par thehre to wahaa'n kahde ho kar farmaya:

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ.

Allah ke alaawa koi Ilaah nahi, Wo akela hai Uska koi shareek nahi.

(Saheeh Muslim: H2588)

Usne apne waada poora kiya, apne bande ki madad ki, aur tamaam lashkaro'n ko akele hi shikast di… Aye quraish ki jamaat! Beshak Allah ne tumhari jaahiliyyat ka ghuroor aur aabaa-o-ajdaad par farkhr-o-ghuroor zaael farma diya. Tamaam log Aadam ki aulaad hain aur Aadam عليه السلام mitti se paeda kiye gae hain, phir Rasool Allah ﷺ ne ye aayat tilaawat farmaai:

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآىِٕلَ لِتَعَارَفُوْا ؕ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ.

Aye Logo! Ham Ne Tumhe'n Ek Mard Aur Ek Aurat Se Paeda Kiya Aur Tumhe'n Kumbe Aur Qabile Bana Diya Taake Tum Aapas Mein Ek-doosre Ko Pehchaan Sako. Allah Ke Nazdeek Tum Mein Izzat Waala Wo Hai Jo Tum Sab Se Ziyaada Taqwadaar Hai.

(Surah-al-Hujuraat: 13)

Aye jamaat-e-quraish aur aye ahle Makkah! Tum kya khayaal rakhte ho ke main tumhare saath kya karne waala hoo'n? To unho'n ne jawab diya: Bhalaai (karne waale hain) Aap moazzaz bhai hain aur moazzaz bhai ke bete. To Rasool Allah ne farmaya: Chale jaao tum sab aazaad ho. Rasool Allah ﷺ ne un sabko chod diya.

Ye zaeef riwayat hai.

Takhreej: Tabari ne Taareekh: V2 P161 mein ' ابن حميد حدثنا سلمة عن ابن إسحاق عن عمر بن موسى بن الوجيه عن قتادة' ki sanad se ye riwayat bayan ki hai.

Jirah: Iski sanad taareek hai aur is mein bahut si illate'n hain:

Pehli Illat: Irsaal hai (ye riwayat mursal hai, Qatada as-Sadoosi taabai hain)

Doosri Illat: Muhammad bin Humaid ar-Raazi ko (jamhoor) mohaddiseen ne zaeef qaraar diya hai.

Teesri Illat: Salama bin al-Fadal al-Abrash zaeef hai.

Chauthi Illat: Ibne Ishaq mudallis hain aur unho'n ne ye riwayat a'n (عن) se bayan ki hai.

Paachwee'n Illat: Umar bin Musa bin Wajeeh al-Homsi hai. Imam Bukhari ne isse mutaalliq farmaya: Ye munkar-ul-hadees hai. Ibne Maeen ne farmaya: Ye siqa nahi hai. Ibne Adi ne farmaya: Ye un logo'n mein se hai jo hadees ki sanad aur matan dono hi ghad lete hain. Aur Nasai ne farmaya: Ye matrook-ul-hadees hai. Abu Haatim ne farmaya: Hadees mein gaya-guzra hai, ye ahadees ghada karta tha aur Daraqutni ne farmaya: Ye matrook hai.

Hawaale: Dekhiye Meezaan-ul-Etedaal: V3 P224 P530; Taqreeb ut Tehzeeb: P467; Tehzeeb-ul-Kamaal: V11 P305, aur Ibne Ishaq ne As-Seerah: V4 P40 mein baaz Ahle Ilm ki sanad se ye riwayat bayan ki, wo Allah ke Rasool ﷺ se riwayat bayan karte hain.

Shaikh Albani ne Silsila Ahadees-uz-Zaeefa: V3 P308 mein farmaya: Ye sanad zaeef hai. Mursal hai is liye ke is mein Ibne Ishaq ke Shaikh (jin se usne riwayat kit hi) ka naam nahi liya gaya, pas wo majhool hain, phir Ibne Ishaq ke Shaikh Sahabi bhi nahi hain. Is liye ke Ibne Ishaq ne kisi Sahabi ko nahi paaya (kisi Sahabi se nahi suna) balke wo Taabai aur apne daur ke logo'n se riwayat karte the to ye riwayat mursal hai ya ma'zal hai (uski sanad mein baaz raawiyo'n ke naam saaqit hain) Dekhiye: Takhreej Fiqa us Seerah: P382.

Saentaleeswa'n Qissa: Abbas bin Mirdaas رضي الله عنه as-Salami Ka Qissa

Abdullah bin Abi Bakr رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne unhe'n unki taaleef qalb ke liye maal ataa farmaya, wo moazzaz logo'n mein se

the. Aap unhe'n maal inaayat farma kar unke dilo'n ko maanoos farmate the.

Rasool Allah ﷺ ne Sufyan bin Harb رضی اللہ عنہ ko sau (100) oont diye unke bete Muaawiya رضی اللہ عنہ ke sau (100) oont diye. Hakeem bin Hizaam ko sau (100) oont diye … Saeed bin Yarboo ko pachaas (50) oont diye, Sahmi ko pachaas (50) oont diye aur Abbas bin Mirdaas ko aap ne chand oont diye to wo us par naaraaz hue aur us par usne Rasool Allah ﷺ par naaraazi ka izhaar kiya aur aap ki hajoo mein sher kaha. To Rasool Allah ﷺ ne farmaya: Jao meri taraf se uski zabaan kaat daalo. Pas unho'n ne use kuch badha kar diya, yaha'n tak ke wo raazi ho gaya. Pas yehi uski zaban ka kaatna tha jiska hukm diya gaya.

Takhreej: Tabarni ne Apni Taareekh: V2 P175 mein 'ابن حميد: حدثنا سملة عن ابن إسحاق عن عبدالله' ki sanad se ye riwayat bayan ki hai.

Jirah: Iski sanad bekaar hai is mein kuch illate'n hain:

Pehli Illat: Irsaal hai (riwayat ka mursal hona)

Doosri Illat: Muhammad bin Humaid ar-Raazi hai isse mutaalliq Yaqoob bin Shaiba ne kaha: Ye kaseer-ul-manakeer hai (bahut ziyaada munkar riwayaat bayan karne waala tha) Imam Bukhari ne farmaya: Is mein nazar hai (yaane ye matrook hai) aur Nasai ne farmaya: Ye siqa nahi aur Abu Zurah ne use kazzaab qaraar diya aur usi tarah Ibne Kharaash-o-Saaleh Jazrah ne bhi use kazzaab qaraar diya.

Teesri Illat: Salama bin al-Fadal al-Abrash hai. Imam Bukhari ne iske mutaalliq farmaya: Iski ahadees mein baaz manakeer hain. Nasai ne kaha: Ye zaeef hai. Abu Haatim ne kaha: Usse hujjat na li jaae. Ibnul Madeeni ne farmaya: Ham ar-Raai ilaaqa se na nikle hatta ke ham ne Salama ki riwayaat phenk de'n.

Chauthi Illat: Ibne Ishaq mudallis hain.

Dekhiye: Meezaan-ul-Etedaal: V2 P192, V3 P530; Taqreeb ut Tehzeeb: P467; Tabaqaat-ul-Mudalliseen: P79; aur Suyuti ki Asma-ul-Mudalliseen: P152.

Ek (1) aur sanad: Bayhaqi ne Dalaael-un-Nubuwwah: V5 P182 mein

‘أحمد بن عبدالجبار قال: حدثنا عن عكرمة’ ki sanad se mursalan bayan kiya hai.

Bayhaqi ne farmaya: Ye munqata riwayat hai Muhammad bin Muslim ne Amr se mausoolan bhi ise riwayat kiya, jis mein Ibne Abbas ﷺ ka zikr bhi hai lekin ye riwayat mehfooz nahi.

Adtaleeswa’n Qissa: Syeda Hind bin Utba ﷺ Ka Ghazwa-e-Uhd Mein Syedna Hamza ﷺ Ke Kalija Chabaane Ka Qissa

Ibne Ishaq se marwi hai ke mujh se Saaleh bin Keesaan ne bayan kiya ke Hind bint Utba ﷺ aur unke saath shareek khawateen Rasool Allah ﷺ ke shuhada saathiyo’n ka musla[139] karne lagee’n, wo unke kaan aur naak kaat rahi thee’n, yaha’n tak ke Hind ﷺ jo apne haar, paa-zeb aur baliyaa’n waghaera wahshi ko de chuki thee’n, un shuhada ke kate hue kaano’n aur naako’n ke haar aur paa-zeb banaae hui thee’n aur unho’n ne Syedna Hamza ﷺ ka kalija cheera aur use chabaane lagee’n lekin use ba-aasaani halaq mein utaar na sakee’n to thook diya. Phir ek (1) oonchi chataan par chadh gaee’n aur buland aawaaz se cheekhte hue kaha: Ham ne tumhe’n yaum-e-badar ka badla de diya, jung ke baad jung junoon waali hoti hai.

Utba ke muaamale mein mujh mein sabr ki sakat[140] na thi, aur na hi apne bhai aur uske chacha Abu Bakr par maine apni jaan ko shifa di aur intiqaam ko poora kiya, wahshi toone mere ghusse ki aag bujhadi pas wahshi ka mujh par umr bhar ehsaan rahega. Yahaa’n tak ke qabr mein meri haddiyaa’n bosida ho jaae’n.

Takhreej: Ibne Ishaq ne ise As-Seerah: V3 P36 mein riwayat kiya. Iskis anad zaeef aur mursa hai (inqita ki wajah se zaeef hai)

Ye qissa Ibne Kaseer ne Al-Bidaaya wan Nihaaya: V4 P37 mein naql kiya, phir farmaya: Musa bin Uqba ne zikr kiya ke Syedna Hamza ﷺ ka kalija wahshi nikaal kar hind ke paas laae the, unho’n ne usko chabaaya par nigal na sakee’n.

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[139] T: (مُثْلَه) Kaan aur naak kaatna [FL]

[140] T: Taaqat, quwwat [FL]

Unchaswaa'n Qissa: Hammad bin Salama Ka Qissa Ahle Bidat Ke Saath

Ibrahim bin Abdur Rahman bin Mahdi ne kaha: Hammad bin Salama pehle is qism ki riwayaat nahi jaante the, yaha'n tak ke ek (1) baar aap Abaadaan ki taraf nikle, pas jab waapas aae to unhe'n riwayat karne lage. Main to yehi samajhta hoo'n ke shaetaan ne dariya se nikal par un par ye riwayaat ilqa[141] kardi hain.

Ye baatil riwayat hai.

Takhreej: Ibne Adi ne Al-Kaamil: V2 P676 mein 'ابن حماد: ثنا أبو عبدالله محمد بن شجاع بن الثلجي' ki sanad se ye riwayat bayan ki hai.

Jirah: Iski sanad saaqit hai, is mein Muhammad bin Shuja as-Salji al-Baghdadi raawi hai aur ye kazzaab hai.

Ibne Adi ne farmaya: Abu Abdullah ibne As-Salji kazzaab hai. Ahadees ghadta tha aur un kufriya riwayaat ko Ahle Hadees ki kitaabo'n mein thoonsne ki koshish karta aur ye riwayat bhi uski ghadi hui riwayaat mein se hai. Zakariyya as-Saaji ne farmaya: Muhammad bin Shuja kazzaab hai. Hadees ke ibtaal-o-raae ki nusrat ke liye usne ye heela kiya. (Mohaddiseen se mutaalliq jhooti baate'n aur unse jhooti riwayaat ghad dee'n). Meezaan-ul-Etedaa: V3 P578

Zahbi ne farmaya: Ye Ibnus Salji Hammad aur un jaese deegar mohaddiseen ke mutaalliq saccha nahi hai. Usne bohtaan lagaya hai, ham Allah se salaamati ke talabgaar hain.

Ash-Shaikh al-Ma'lami ne At-Tankeel: V1 P252 mein is (mauzoo) hadees ko zaeef qaraar diya hai.

Aur Hammad bin Salama … Salaf-o-saaliheen mein se ek (1) bade buzurg the, unke mutaalliq Imam-e-Ahle Sunnat Imam Ahmad bin Hambal ne farmaya: Jab aap kisi ko dekhe'n ke wo Hammad bin Salama par taan kar raha hai to aap uske islam mein shak kare'n is liye ke Hammad ahle bidat par bade hi sakht the. (Siyaar Elaam-un-Nubala: V7 P450) (Tambeeh: Ye qaul Imam Ahmad se ba-sanad-e-saheeh saabit

[141] T: (اِلقَا) Allah Ta'ala ki taraf se khud-ba-khud insaan par kisi baat ka inkishaaf, ilhaam [RKT]

nahi hai)

Jab Hamad bin Salama is muqaam par the to Ahle Bidat ne unke khilaaf aisi baate'n ghadee'n taake logo'n ko unse door kar de'n, ek (1) khaas wajah se wo ye ke wo khaas taur par sifaat-e-Ilaahi se mutaalliq ahadees (yaad rakhte aur) riwayat karte the.

Haafiz Ibne Hibban ne Kitab us Siqaat: V6 P217 mein farmaya ke unke arsa-e-hayaat mein koi unki mazammat na karta, siwaae qadari aur jahmi bidatiyo'n ke. Kyounke wo un saheeh ahadees ko bayan farmate the, jin ka mo'tazala (apni bidaat ke khilaaf hone ki wajah se) inkaar karte the.

Pachaaswa'n Qissa: Ghazwa-e-Badar Mein Suwaad bin Ghaziya al-Ansaari ﷺ Ka Qissa

Ibne Ishaq ne kaha: Ham se Hibban bin Waase ne apni qaum ke mashaaikh se riwayat karte hue bayan kiya ke: 'Rasool Allah ﷺ ne badar ke din safo'n ko durust farmaya, aap ke haath mein ek (1) teer tha jiske zariye se aap qaum (ki safo'n) ko baraabar farma rahe the, aap bani adi bin an-najjaar ke haleef Suwaad bin Ghaziya ﷺ ke paas se guzre wo saff se kuch aage nikle hue the. Rasool Allah ﷺ ne teer se unke pet mein choka[142] maara aur farmaya: Aye Suwaad! Seedhe khade ho jaaiye'.

Unho'n ne kaha: Aye Allah ke Rasool! Aap ne mujhe takleef pohonchai jabke Allah Ta'ala ne aap ko haq ke saath mab-oos farmaya hai, mujhe qasaaes deejiye. Rasool Allah ﷺ ne apna batan-mubaarak zaahir farma diya aur farmaya: Qisaas le lo. Ghaziya aap se lipat gae aur aap ke batan mubaarak par bosa diya. Aap ﷺ ne farmaya: Kisi cheez ne tujh se aisa karwaya aye Suwaad? To unho'n ne kaha: Aye Allah ke Rasool! Jo kuch (jungi soorat-e-haal) pesh aai hai aap dekh rahe hain aur main Shaheed hone se mehfooz nahi to maine ye pasand kiya ke meri jild aap ki mubaarak jild ko choole, to Rasool Allah ﷺ ne aap ke liye dua-e-khair farmaai. (Ye zaeef riwayat hai)

[142] T: (چوکا) Thes, zarb, jhatka, malaamat [RKT]

Takhreej: Ibnul Aseer ne Usad-ul-Ghaaba: V2 P474 mein ‘ يونس بن بكير عن ابن إسحاق’ ki sanad se ye qissa bayan kiya.

Jirah: Iski sanad zaeef hai. Is sanad mein kuch majhool raawi hain aur wo Hibban ki qaum ke kuch boodhe hain. ‘أشياخ من قومه’

Is sanad se Ibne Ishaq ne As-Seerah: V1 P626 [Seerat Ibne Hishaam] mein bayan kiya aur Haafiz ibne Hajar ne Al-Isaaba: V4 P293 mein iska ek (1) mursal Shahid Jaafar bin Muhammad se aur wo apne waalid se riwayat karte hain ke Nabi-e-Kareem ﷺ … Phir yehi riwayat bayan ki. Ibne Saad ne Tabaqaat-ul-Kubra: V3 P516 mein ‘ إسماعيل بن إبراهيم عن أيوب عن الحسن’ ki sanad se ise mursalan bayan kiya hai. Ibne Saad ne kaha: Isi tarah Ismail ne kaha.

Shaikh Fauzi kehte hain: Mursal riwayat zaeef ki aqsaam mein se hai.

Ikyawanwa’n Qissa: Sher Ka Ibne Abi Lahab Ko Qatl Kar Dene Ka Qissa

Abu Nufal bin Abi Aqrab apne waalid se riwayat karte hain ke Abu Lahab ka beta lahab Rasool Allah ﷺ ki shaan-e-aqdas meni bakwaas kiya karta aur aap ko baddua diya karta tha. Ek (1) din Allah ke Rasool ﷺ khade hue aur dua farmai: Aye Allah! Us par apna kutta musallat karde.

Abu Lahab shaam ki taraf kapde ki tijaarat karta tha, aur un kapdo’n ke saath apne bete khuddaam aur muawineen ko bhej deta aur kehta: Main apne is bete par Muhammad ﷺ ki baddua se khaaef ho’n pas wo uske saath ahd-o-paemaan karte (ke uski khaas hifaazat karenge).

Wo jab kisi manzil par theherte to us ladke ko diwaar ke saath chimta lete aur use kapde aur saamaan se chupa lete, wo ek (1) arsa tak yehi karte rahe (ek (1) baar) ek (1) darinda aaya aur use kheench kar nikaala aur use qatl kar daala. Jab Abu Lahab tak ye khabar pohonchi to usne kaha: Kya main tum se nahi kaha karta tha ke main us par Muhammad ﷺ ki baddua se khaaif hoo’n?

Ye zaeef-o-muztarib riwayat hai.

Takhrej: Dalaael-un-Nubuwwah lil Bayhaqi: V2 P338; Dalaael-un-Nubuwwah li Ismail al-Asbahaani: P220; Dalaael-un-Nubuwwah li Abi Nuaim: P454; Al-Mustadrak lil Haakim: V2 P539.

Jirah: Is riwayat ki sanad mein Abbas bin al-Fadal azraq raawi hai jo muttaham bil-kizb hai. Dekhiye: Meezaan-ul-Etedaal: V2 P385

Iski doosri sanad Muhammad bin Ishaq ki tadlees ki wajah se zaeef hai. Gharz ye riwayat apne tamaam turq ke saath zaeef-o-na-qaabil-e-hujjat hai.

Baawanwa Qissa: Mushrikeen Mein Se Ek (1) Shakhs Ke Ghaar-e-Soor Tak Pohonch Jaane Ka Qissa

Syeda Ayesha Siddiqa ﵂ se riwayat hai ke mujh se Abu Bakr Siddiq ﵁ ne bayan farmaya: Mushrikeen mein se ek (1) shakhs ghaar-e-saur ke dahaane tak pohonch gaya. Hatta ke wo Rasool Allah ﷺ ke bilkul saamne peshaab karne laga. Maine kaha: Ya Rasool Allah! Kya ye shakhs hame'n dekh nahi raha? Rasool Allah ﷺ ne farmaya: Agar usne hame'n dekha hota to ye kabhi apni sharamgaah hamare saamne na karta.

Ye jhoota qissa hai.

Takhreej: Musnad Abi Yaala: V1 P47.

Jirah: Is riwayat ki sanad mardood hai aur is mein do (2) badi illate'n hain:

Pehli Illat: Musa bin Mutair matrook-ul-hadees raawi hai, us par kai mohaddiseen ki jirah manqool hai.

Doosri Illat: Musa ka waalid Mutair bin Abi Khalid hai, jo ke matrook-ul-hadees, zaeef-ul-hadees hai. Lihaaza ye riwayat mauzoo-o-man-ghadat hai.

Hawaale: Meezaan-ul-Etedaal: V4 P129, 233; Al-Jirah wa Taadeel: V8 P394; Majma' az-Zawaaid: V6 P54; Alamaat-un-Nubuwwah lil Boosiri: 171

Tirpanwa Qissa: Ek (1) Lambi Daadhi Waale Shakhs Ka Qissa

Usman bin al-Aswad se marwi hai ke usne Mujahid (taabai) ko ye kehte hue suna: Nabi-e-Kareem ﷺ ne ek (1) lambi daadhi waale shakhs ko dekha to farmaya: Tum mein se koi shakhs koi apni shakl bigaadta hai? Aur kaha Aap ﷺ ne ek (1) paraganda-sar shakhs ko dekha to farmaya: Usse baaz aajaao apne baal sawaar kar rakho ya sar mundwaalo.

Takhreej: Al-Maraseel li Abi Dawood: 448, is riwayat ka ek (1) shaahid bhi hai ke Nabi ﷺ ne ek (1) shakhs ko dekha, uske sar aur daadhi ke baal paraganda the. Nabi ﷺ ne uske sar aur daadhi ki taraf ishaara karke farmaya: Apni daadhi aur sar ke baalo'n mein se kuch kaat lo. (Shobul Imaan: V5 P221)

Jirah: Maraseel waali riwayat Marwaan bin Muaawiya al-Fazaari ki tadlees ki wajah se zaeef hai aur iska shaahid Abdul Malik bin al-Hussain an-Nakhai ke shadeed zaeef ki bana par munkar-o-zaeef hai. (Tehzeeb ut Tehzeeb: V12 P240)

Chawwanwa'n Qissa: Abul Munzir Hishaam bin Muhammad bin as-Saaib al-Kalbi Ka Qissa

Hishaam bin al-Kalbi se riwayat hai usne kaha ke maine wo kuch yaad kiya jo kisi ne bhi nahi kiya aur main wo kuch bhool gaya jo koi bhi na bhoola, mere ek (1) chacha the jo hifz-e-quran par mujh par sakhti kiya karte the, to main ek (1) ghar mein daakhil hua aur qasam khaai ke yahaa'n se us waqt tak nahee'n niklunga jab tak Quran-e-Majeed hifz na karlu'n. To maine teen (3) din mein Quran-e-Majeed hifz kar liya. Ek (1) din maine aaina dekha to maine apni daadhi pakadli taake mutthi bhar se ziyaada daadhi kaat lu'n, to maine ek (1) mutthi se oopar tak kaat daali.

Ye baatil qissa hai.

Shaikh Fauzi farmate hain:

Ye aisa hi hai jaesa ke Haafiz Zahbi ne farmaya: Kalbi se mutaalliq Jozjaani-o-deegar mohaddiseen ne farmaya: Ye kazzaab hai. Ibne Hibban ne farmaya: Deen mein uska mazhab-o-manhaj aur us mein

jhoot ka waazeh hona hi kaafi hai ke uski haisiyat mein ghaur karne ki koi ehtiyaaj ho. Ibne Asaakir ne farmaya: Raafzi hai siqa nahi hai. Imam Bukhari-o-Daraqutni ne farmaya: Matrook raawi hai.

Takhreej: Taareekh Baghdad: V14 P45-46.

Jirah: Hisham sakht majrooh balke muttaham-bil-kizb raawi hai lihaaza ye qissa baatil hai.

Hawaale: Siyaar Elaam an Nubala: V10 P102; Meezaan-ul-Etedaal: V4 P804; Lisaan-ul-Meezaan; V6 P196 jadeed nuskha: V7 P269-270; Kitab-ul-Majruheen la Ibne Hibban: V3 P91.

Pachpanwa'n Qissa: Syedna Bilal ﷺ Ke Infaaq Ka Qissa

Syedna Abu Huraira ﷺ se marwi hai ke Rasool Allah ﷺ Syedna Bilal ﷺ ke paas tashreef laae, aap ne unke yahaa'n khajooro'n ka ek (1) dher paaya to Aap ﷺ ne farmaya: 'Aye Bilal ye kya hai?' Arz ki: Khajoore'n hain main unhe'n zakheera kar raha hoo'n! Aap ne farmaya: Tujh par haerat hai ke aye Bilal! Kya tu is baat se nahi darta ke jahannam mein us dher ke liye bhaap ho? Aye Bilal! Ise (Allah ki raah mein) kharch kar daalo aur arsh waale se qillat ka khauf na rakho.

Ye munkar riwayat hai.

Takhreej: Dalaael-un-Nubuwwah lil Bayhaqi: V1 P347; Az-Zuafa-ul-Kabeer lil Uqaili: V1 P151; Hilyatul Auliya: V2 P280; Maarifa us Sahaaba: V3 P85; Mojam-ul-Kabeer lit Tabarani: V1 P341; Mojam-ul-Ausat: V3 P86; Musand Bazzaar: V4 P251.

Jirah: Is riwayat ki sanad mein Bakkaar bin Muhammad bin Abdullah as-Sareeni zaeef aur Saahib-e-manakeer raawi tha. Dekhiye: Meezaan-ul-Etedaal: V1 P341; Al-Mughni Fiz-Zuafa: V1 P111; Lisaan-ul-Meezaan: V2 P44; Az-Zuafa la Ibne Jauzi: V1 P147.

Is riwayat ki doosri sanad Mubarak bin Fadala ki tadlees ki wajah se zaeef hai. (Taqreeb: 6464) Maaloom hua ke mazkoora riwayat zaeef hai.

Chappanwa'n Qissa: Syedna Abu Bakr Siddiq-o-Syedna Umar ﷺ Ka Ek (1) Khaadim Ke Saath Qissa

Syedna Anas bin Maalik ﷺ se marwi hai, farmaya: Arab log safar mein ek-doosre ki khidmat kiya karte the. Ek (1) baar Abu Bakr-o-Umar ﷺ ke saath ek (1) shakhs tha jo unki khidmat kiya karta tha, ye dono so gae, jab jaage to khaadim ne unke liye khana taiyyaar nahi kiya tha. To un dono mein se kisi ek (1) ne apne saathi se kaha ke ye khaadim to Nabi ﷺ ki tarah so raha hai aur use jaga diya. Phir unho'n ne us khaadim se kaha: Rasool Allah ﷺ ki khidmat mein haazir ho aur unse arz karo ke Abu Bakr-o-Umar ﷺ aap ko salam arz karte hain aur wo (khaane ke liye) saalan maang rahe hain. To Rasool Allah ﷺ ne farmaya: Un dono ko (bhi) salaam keh do aur kaho ke wo dono to saalan ke saath khaana khaa chuke hain. (Jab khaadim ne aakar ye farman sunaaya) to wo dono hi pareshaan hue aur Nabi-e-Akram ﷺ ki khidmat mein haazir ho kar arz ki: Ya Rasool Allah! Ham ne aap se saalan maangne ke liye banda bheja to aap ne unse farmaya ke wo dono saalan khaa chuke, kis cheez se ham ne bataur-e-saalan khaana khaaya?

To Nabi-e-Akram ﷺ ne farmaya: Apne bhai ke gosht se (jab tum ne uski neend par tabsara kiya, goya uski gheebat kardi) Us zaat ki qasam jiske haath mein meri jaan hai! Yaqeenan main uska gosht tum donon ke kuchliyo'n (nok-daar daanto'n) ke darmiyaan dekh raha hoo'n. To dono ne arz ki aye Allah ke Rasool ﷺ! Hamare liye maghfirat talab keejiye. Aap ﷺ ne farmaya: Wohi tumhare liye maghfirat talab kare.

Ye munkar riwayat hai.

Takhreej: Al-Mukhtaara lil Maqdisi: V5 P71; Masaawi-ul-Akhlaaq lil Kharaaiti: H186

Tambeeh: Is riwayat ki sanad hasan-lizaatihi hai. Lihaaza Shaikh Fauzi ka ise zaeef-o-ghaer-saabit qaraar dena durust nahi hai. Is riwayat se muraad gheebat ki mazammat hai. Haafiz Zubair Ali Zai)

Santaawanwa'n Qissa: Abu Lahab Ki Biwi Ka Qissa

Syedna Abbas ﷺ se riwayat hai, farmaya: Jab ye aayat naazil hui ke:

تَبَّتْ يَدَآ أَبِي لَهَبٍ وَّتَبَّ. (Surah Lahab: 1)

Toot Jaae'n Dono Haath Abu Lahab Ke Aur Wo Halaak Ho Gaya.

To Abu Lahab ki biwi Rasool Allah ﷺ ki taraf aai, us waqt aap ke saath Syedna Abu Bakr Siddiq ﷺ bhi the, Abu Bakr ne jab use dekha to arz ki: Aye Allah ke Rasool! Yaqeenan ye ek (1) badd-go aurat hai, main is baat se khaaif hoo'n ke ye aap ko (apni zabaan se) eeza pohonchaae, agar aap yaha'n se tashreef le jaae'n (to munaasib hoga)!

Rasool Allah ﷺ ne farmaya: Wo mujhe hargiz na dekh paaegi. Wo aagai aur usne kaha: Ay Abu Bakr! Aap ke Saahib ﷺ ne meri hajoo[143] ki hai. Syedna Abu Bakr ﷺ ne jawaaban irshad farmaya ke aap shaayar nahi hain (aur ye kaam to shaayar karte hain) to us aurat ne kaha: Aap mere nazdeek sacche hain aur laut gai. Abu Bakr ﷺ ne arz ki: Aye Allah ke Rasool! Kya usne aap ko na dekha! To Rasool Allah ﷺ ne farmaya: Ek (1) farishta musalsal apne paro'n se mujhe usse chupaae hue tha.

Ye zaeef riwayat hai.

Takhreej: Musnad Abi Yaala: V1 P34, V4 P246; Ibne Hibban: V8 P152, Dalaael-un-Nubuwwah li Abi Nuaim: P193, Musnad Bazzaar: V3 P83.

Jirah is riwayat ki sanad mein Ataa bin as-Saaeb mukhtalit raawi hain. (Al-Kawaakib-un-Neeraat li Abil Kayaal: P319) Nez is riwayat ka ek (1) shaahid hai, lekin wo bhi zaeef hai, kyounke Tadrus raawi majhool hai, lihaaza ye riwayat zaeef hai.

Athaanwa'n Qissa: Syedna Amr bin Jamooh Ka Qissa Apne Sanam 'Manaat' Ke Saath

Muhammad bin Ishaq se marwi hai ke jab ansaar Rasool Allah ﷺ se baeat (بَيعَت) karne ke baad madina laute to waha'n islam ghaalib hua. Unki qaum mein kuch log the jo apne mushrikaana deen par baaqi the. Unhi mein ek (1) Syedna Amr bin al-Jamooh ﷺ the. Unke bete Muaaz

[143] T: (ہَجْو) Kisi ki buraai karna, nafrat aur ghusse waghaera ka izhaar, mazammat, malaamat [RKT]

baeat-e-aqaba mein shareek the aur Rasool Allah ﷺ se baeat بَيعَت ki. Amr bin al-Jamooh bani salama ke sardaaro'n mein se ek (1) sardaar the aur unke moazzaz logo'n mein se ek (1) moazzaz shakhs the. Unho'n ne apne ghar mein lakdi ka tara-sheeda[144] ek (1) buth rakha hua tha, jise 'manaat' kaha jaata tha jaisa ke us daur ke shurafa[145] karte the. Wo use apna 'Ilaah' banaae hue the. Use saaf-suthra rakhte, jab bani salama ke jawaano'n ne islam qubool kiya jaise Muaaz bin Jabal, Aur Amr ke bete Muaaz bin Amr bhi un jawaano'n mein se the jinho'n ne islam qubool kiya aur baeat-e-aqaba mein shaamil hue. رضی اللہ عنہم To ye log Amr ke buth ke paas aate, use uthaate aur bani salama ke baaz gadho'n mein se kisi gadhe mein use phenk dete, jis mein logo'n ka pakhaana gandagi waghaera hoti. Us mein ye buth aundhe-mu'n pada rehta.

Jab Amr uth-te (apne buth ko ghaayab paa kar) kehte: Tumhara naas ho! Aaj raat kisne hamare 'Ilaah' ke saath dushmani ki? Phir use talaash karte rehte jab wo mil jaata to use nehlaate, saaf-suthra karte, khushboo lagaate, phir kehte: Allah ki qasam agar main jaan loo'n ke kisne tumhare saath ye sulook kiya hai to main zaroor use zaleel-o-khwaar kar doo'n.

Jab Amr shaam karte aur (raat ko) soj aate to ye jawaan dobaara uske buth ke khilaaf is tarah ki kaarwaai karte. Jab kai baar aisa hua to Amr ne ek (1) din us buth ko waha'n se uthaya jahan jawaano'n ne phenk diya tha. Phir use nehla-dhula kar saaf-suthra karke khushboo laga kar rakha aur ek (1) talwaar le aae aur talwaar uski garden par latka di aur kaha: Allah ki Qasam! Mujhe nahi maaloom ke kaun tumhare saath ye sulook karta hai jo ham dehte rehte hain. Pas agar tujh mein kuch bhalaai hai to us talwaar se jo tere paas hai use baaz rakhna.

Jab shaam hui to Amr so gae to jawaano'n ne phir se us buth ke khilaaf kaarwaai ki, use uthaaya aur talwaar uski garden mein latki hui thi, phir ek (1) murdaar kutte ko liya aur rassi ke saath usko us kutte ke saath bandh diya. Phir bani salama ke kisi kooe'n mein use daal diya, jis mein

[144] T: (تَراشِيدَه) Tarasha hua, kaata hua, ghada hua, banaya hua [RKT]
[145] T: (شُرَفا) Shareef log, acche log [RKT]

logo'n ki gandagi hoti. Amr ne jab subah ki to buth ko wahan na paaya jahaa'n wo tha, wo buth ki talaash mein nikal pade yaha'n tak ke unho'n ne us buth ko us kooe'n mein ek (1) murdaar kutte ke saath mila hua paaya. Jab unho'n ne uska ye haal dekha to apni qaum mein se jisne islam qubool kiya tha usse baat ki, islam qubool kar liya aur bahut khoob islam qubool kiya.

Ye munkar riwayat hai.

Takhreej: Dalaael-un-Nubuwwah li Abi Nuaim: P310

Jirah: Ye riwayat inqita ki wajah se zaeef hai.

Arz-e-Mutarjim:

Muhammad bin Ishaq siqa raawi hain, lekin unho'n ne yaqeenan Sahaba Ikram ﷺ ka daur nahi dekha, jab unho'n ne iski koi sanad bayan nahi ki to inqitaa ki wajah se ye riwayat zaeef-o-ghaer-saabit hai. Afsos ke baaz log maze le-le kar ye qissa bayan karte rehte hain.

Unsathwa'n Qissa: Syedna Ibn az-Zubair ﷺ Ka Rasool Allah ﷺ Ke Sengi Ke Khoon Peene Ka Qissa

Amir bin Abdullah bin az-Zubair se marwi hai ke unke waalid Abdullah bin Zubair ne unse bayan kiya. Wo Nabi-e-Kareem ﷺ ki khidmat-e-aqdas mein haazir hue aap Sengi lagwa rahe the, jab faarigh hue to farmaya: Aye Abdullah! Ye Khoon le jaa kar aisi jagah daal do jahaa'n tumhe'n koi dekh na sake. (Abdullah bin az-Zubair ﷺ farmate hain) Jab mein Rasool Allah ﷺ ke haa'n se nikla to maine wo khoon peene ka iraada kar liya aur thoda-thoda karke pee liya. Pas jab main Nabi-e-Kareem ﷺ ki khidmat mein dobaara haazir hua to Nabi ﷺ ne farmaya: Aye Abdullah! Tum ne kya kiya? Maine arz ki: Maine use aisi jagah daal diya main samajhta hoo'n jaha'n wo logo'n se poshida hai. To Aap ﷺ ne farmaya ke shayad tum ne use pee liya hai? Maine arz ki: Ji haa'n! to farmaya: Tujhe kis ne hukm diya tha ke tu khoon pee leta. Tere liye logo'n se halaakat hai aur logo'n ke liye tujh se.

Ye zaeef riwayat hai.

Takhreej: Hilyatul Auliya: V1 P330, Musnad Bazzaar: V6 P169, Haakim: V3 P554.

Hunaid bin Qasim bin Abdur Rahman raawi ki wajah se ye riwayat zaeef hai. Dekhiye; Al-Jirah wa Taadeel: V9 P121; Taareekh-ul-Kabeer lil Bukhari: V8 P249. In safhaat mein mazkoora raawi par na to jirah hai na taadeel hi hai. Lihaaza ye majhool-ul-haal raawi hai. Neez, is riwayat ki doosri sanad bhi do (2) illato'n ki wajah se zaeef hai. Abu Aasim Saad bin Ziyaad zaeef hai aur Keesaan maula Ibne az-Zubair ghaer-maaroof raawi hai, lihaaza maaloom hua ke ye riwayat sanadan zaeef hai.

Saathwa'n Qissa: Najjashi Ke Tohfa Ka Qissa

Ummul Momineen Syeda Umme Salama ﵂ farmati hain jab Rasool Allah ﷺ ne mere saath nikaah kiya to farmaya: Maine Najjashi ki taraf ek (1) hulla[146] aur chand ounce[147] mushk bheje hain, mera khayaal to ye hai ke wo faut ho chuka hai, so anqareeb ye thofe waapas lauta diye jaaenge. Pas agar aisa hi hua to ye tohfa aapke liye hoga.

Ummul Momineen ne farmaya: Pas jaese Nabi-e-Kareem ﷺ ne farmaya tha waisa hi hua. Najjaashi (thofa wasool karne se pehle hi) faut ho gae aur tohfa lauta diya gaya. To Rasool Allah ne apni azwaaj-e-mutahharaat ﵈ mein se har-ek ko ek-ek ounce mushk diya aur wo hulla aur baqiya saare ka saara mushk mujhe inaayat farma diya.

Zaeef riwayat hai.

Takhreej: Ibne Hibban: Al-Ehsaan: V7 P286

Jirah: Iski sanad saaqit hai, is mein do (2) illate'n hain:

Pehli Illat: Muslim bin Khalid az-Zanji hai, ye badd-haafiza-o-zaeef tha.

Doosri Illat: Umme Musa bin Uqba ghaer-maaroof hai.

Iksathwa'n Qissa: Syedna Bilal ﵁ Ki Taraf Mansoob Ek (1) Qissa

[146] T: (حُلَّه) Libaas, chaadar, jhubba [RKT]
[147] T: (أونس) Taqreeban 28 gram [RKT]

Subki ne Shifa-ul-Aqsaam (kitab) mein kaha: Syedna Abu Darda ﷺ se marwi hai ke Bait-ul-Maqdis ki fatah ke baad jab Syedna Umar Farooq ﷺ wahan tashreef laae to 'Jaalbiya' muqaam par thehre. Bilal ﷺ ne unse shaam[148] mein rehne ki darkhwaast ki, aap ne unhe'n ijaazat de di. Phir Syedna Bilal ﷺ ne Rasool Allah ﷺ ko khwaab mein dekha ke aap unse farma rahe the. Aye Bilal! Ye kaisi be-rukhi hai? Kya tumhare liye ab tak wo waqt nahi aaya ke tum meri ziyaarat karte? Syedna Bilal ﷺ ghamgeen-o-muztarib haalat mein bedaar hue apni sawaari par sawaar hue, rikhkhat-e-safar bandha aur madina munawwara ka iraada farmaya (waha'n pohonch kar) Aap ﷺ ki qabr par tashreef laae aur waha'n rone lage. Apne chehra us par malne lage. (Kuch der baad) Waha'n Syedna Hasan aur Syedna Hussain ﷺ tashreef laae to Bilal ﷺ unse baghargeer ho kar unhe'n choomne lage. Hasnain Karimain ﷺ ne unse kaha: Hamari khwaahish hai ke ham aap se wo azaan sune'n jo aap Rasool Allah ﷺ ki hayaat-e-taiyyaba mein masjid mein kaha karte the.

أنبأنا عبد المؤمن بن خلف، وعلي ابن محمد بن هارون وغيرهما قالوا: أنا القاضي أبو نصر بن هبة الله بن محمد بن مميل الشيرازي، إذنا، أنا الحافظ أبو القاسم علي بن الحسن بن هبة الله بن عساكر الدمشقي قراءة عليه وأنا أسمع قال: أنا أبو القاسم زاهر بن طاهر قال: أنا أبو سعيد محمد بن عبد الرحمان قال: أنا أبو أحمد محمد بن محمد، أنا أبو الحسن محمد بن الفيض الغساني بدمشق قال: ثنا أبو إسحاق إبراهيم بن محمد بن سليمان ابن بلال بن أبي الدرداء. (Saheeh Muslim: H2588)

To Syedna Bilal ﷺ masjid ki chat par us jagah aa-khade hue jaha'n aap khade hua karte the. Jab aap ne 'Allahu Akbar', 'Allahu Akbar' kaha to madina laraz utha. Jab 'Ash-hadu Alla Ilaaha Illallah' kaha to larzaahat aur ziyaada hui. Phir jab 'Ash-hade anna muhammadar Rasool Allah' kaha to khawateen apni pardagaaho'n se baahar nikal aaee'n. Logo'n ne kaha kya Rasool Allah ﷺ (dobaara) mab-oos kiye gae hain? Madina

[148] T: Bilaad-ash-Shaam [RSB]

Munawwara mein Rasool Allah ﷺ ki wafaat ke baad us din se ziyaada rone waaliyo'n ko nahi dekha gaya.

Takhreej: Shifa us Suqaam: P52 aur Tohfa tuz Zawaar: P67.

Jiraha: Haafiz Ibne Abdul Haadi ﷺ ne ye qissa, Subki ka usko jaiyyad qaraar dena aur us qisse se hujjat pakadna zikr karne ke baad Subki ka radd karte hue farmaya:

Syedna Bilal ﷺ se mansoob ye qissa unse ba-sanad-e-saheeh saabit nahi hai. Agar ye unse saheeh saabit bhi hota to us mein mahel-e-naza' (yaane ziyaarat-e-qabr-e-nabawi ke liye safar) ki koi daleel nahi. Motariz (yaane Subki) ka ye kehna ke uski sanad jaiyyad hai aur ye us baab mein nas[149] hai, durust nahi. Ye asar Imam Haakim Abu Ahmad… an-Nishanpuri ne apni kitab 'Fawaaid' ki paanchwee'n jild mein zikr kiya aur unhee'n ki sanad se Ibne Asaakir ne Syedna Bilal ﷺ ke haalaat mein bayaan kiya hai. Ye asar ghareeb-o-munkar hai uski sanad majhool hai aur us mein inqita hai. Muhammad bin al-Faiz al-Ghassaani is qissa ko Ibrahim bin Muhammad bin Sulaiman bin Bilal a'n (عن) Abeehi a'n (عن) Jadh ki sanad se bayan karne mein munfarid hai. Phir ye Ibrahim bin Muhammad saqaahat, amaanat, aur zabt-e-adaalat ke saath maaroof nahi balke ye majhool hai. Naql mein maaroof nahi aur na riwayat karne mein mashoor hai. Isse Muhammad bin al-Faiz al-Ghssaani ke alaawa kisi ne riwayat nahi ki. Sirf usi ne isse ye munkar riwayat bayan ki hai. (As Saarim-ul-Munki: P314)

① Haafiz Zahbi ne ye qissa zikr karne ke baad farmaya: Iski sanad kamzor hai aur ye riwayat munkar hai. (Siyaar Elaam an Nubala: V1 P357-358)

② Haafiz Ibne Hajar ne is qissa ko bayan karne ke baad farmaya: Ye qissa waazeh taur par man-ghadat hai. (Lisaan-ul-Meezaan: V1 P107-108)

③ Shaukani Yemeni ne farmaya: 'Iski koi asal nahi'. (Al-Fawaaid-ul-

[149] T: (نَص) Aisi aayat-e-qurani ya hadees jo sareeh ho, yaane jis mein koi taaweel ki gunjaaesh na ho, quran ki waazeh aayat nez waazeh hadees [RKT]

Majma': P40)

④ Mulla Ali Qaari (Hanafi) ne iske mauzu hone ka hukm naql kiya. (Al-Masnoo Fee Maarifatul Hadees al-Mauzoo: P395)

⑤ Allama Muallami ne Al-Fawaaid ul-Majma' par apni taaliqaat mein Haafiz Ibne Hajar ka mazkoora qaul naql kiya hai. (P40 haashiya Number 1)

Arz-e-Mutarjim: Bahut se log ye man-ghadat qissa bayan karke mehfil par rang jamaane ki koshish karte hain aur isse ajeeb-ajeeb baate'n saabit karte thain. Masalan Rasool Nabi-e-Mukarram ﷺ apni wafaat ke baad ummat ka ahwaal se ba-khoobi aagaah hain. Aap ﷺ se apni ummat ka haal poshida nahi aur mohabbat karne waalo'n ko Aap ﷺ madina munawwara bhi bulaate hain, waghaera waghaera lekin is qissa ki asal haqeeqat aap ke saamne hai ke ye mustanad zaraae se paaya-suboot ko nahi pohonchta, jab ye saabit hi nahi to isse istidlaal kaesa?

Baasathwa'n Qissa: Saeed bin al-Musaiyyib Par Ghada Hua Qissa

Salama ne kaha:

Saeed bin Musaiyyib Makkah ki baaz galiyo'n se guzre to Ala-khasr ko gaate hue suna, wo Aas bin Waael ke ghar is tarah gaaraha tha ke: Waadi-e-Noman mein Zainab ke chalne se khushboo phael gai, doosri khusbudaar aurato'n mein jab zaenab ne Numaeri qaafila dekha to uski mulaqaat ke khauf se eraaz kar liya aur arate'n chup gaee'n. To aap ne der tak apna paer zameen par maara (wajd taari hua) aur kaha: Uska sunna lutf deta hai, log samajhte the ke ye ashaar Saeed bin Musaiyyib ke hain.

أخبرنا أبو العباس أحمد بن سعيد المعداني بمرء: ثنا محمد بن سعيد المروزي: حدثنا الترقفي: ثنا عبدالله بن عمرو الوراق: ثنا الحسن بن علي بن منصور: ثنا غياث البصري عن إبراهيم بن محمد الشافعي أن سعيد بن المسيب. (Al-Arbaeen as-Salamiya Fit-Tasawwuf: (naqlan a'n haashiya kitaab): Takhreej Arbaeen as-Salmiya lis Sakhaawi: P174)

Jirah: Ye qissa Saeed bin Musaiyyib ﷺ se saabit nahi hai. Haafiz Ibnul

Jauzi ne kaha: Iski sanad maqtoo-o-muzlim[150] hai. Ibnul Musaiyyib se ba-sanad-e-saheeh saabit nahi aur na ye unke ashaar hain. Aisi baato'n se unki shaan buland thi. Ye ashaar Muhammad bin Abdullah an-Nameeri shaaer se mashoor hain. (Talbees-e-Iblees: P318)

Sakhaawi ne kaha: Mujhe muallif par taajjub hai, kis tarah usne is munqata qissa par inhisaar kiya. (Takhreej-ul-Arbaeen as-Salmiya: P148)

Is tarah aap par waazeh hua ke ye Jaleel-ul-Qadr taabai Saeed bin Musaiyyib ﷺ is jhoot se buri the aur ye ke aap ka waqaar, mataanat[151] is qism ke ashaar se bahut buland hai.

Arz-e-Mutarjim:

Isse tasawwuf aur soofiya ka apne 'wajd'-o-'haal' aur mast ya bad-mast ho jaane ka suboot pesh karna yaqeenan ek (1) laghu amal hoga. Choonke ye qissa Saeed bin Musaiyyib ﷺ se saabit hai nahi ke wo mahez ek (1) ishqiya ghazal par thirakne lage. Unke muqaam-o-martaba se waqif log to unse mutaalliq uska tasawwur bhi nahi kar sakte.

Tirsathwa'n Qissa: Shaikh-ul-Islam Imam Ibne Taimiya Par Ek (1) Iftira Waala Qissa

Mashoor siyaah Ibne Batuta ne kaha: Dimishq meni hanaabela ke kubaar fuqaha mein se ek (1) Taqiuddin Ibne Taimiya the. Aap funoon mein kalaam kiya karte the, magar ye ke unki aql mein kuch tha. Ahle Dimishq unka bahut ziyaada ehteraam kiya karte the. Ibne Taimiya mimbar par unse waaz farmaya karte the. (Yaha'n tak ke Ibne Batuta ne kaha:) Maine juma ke din unke yahaa'n haazir hua. Wo jaame ke mimbar par logo'n se waaz-o-naseehat farma rahe the. Min-jumla deegar baato'n ke unho'n ne kaha: Allah Ta'ala aasmaan se mere us nuzool (utarne) ki tarah nuzool farmata hai. Ye keh kar wo mimbar ki seedhiyo'n mein se ek (1) seedhi neeche utre. Ek (1) maaliki faqeeh jo

[150] T: (مُظْلِم) Taareek, siyaah, makhfi, poshida [RKT]
[151] T: (مَتَانت) Istehkaam, mazbooti, pukhtagi [RKT]

Ibne Zahra ke naam se maaroof the, unho'n ne Ibne Taimiya se ikhtilaaf kiya aur is baat par inkaar kiya. Awaam us faqeeh ke saath ho gae aur Ibne Taimiya ki haatho'n aur jooto'n se sakht pitaai ki, yaha'n tak ke unka amaama gir gaya. (Rehlah Ibne Batuta: P112-113)

Jirah: Is iftira ka teen (3) tariqo'n se jawaab:

Awwal: Is qism ke qisse pukhta azm waalo'n ko daawat dete hani ke wo unhe'n naql kare'n to Ibne Batuta ke alaawa kisi aur ne use kyou na naql kiya? Halaanke is mauqa par ek (1) jamat maujood thi, yaane logo'n ka ek (1) jam-e-ghafeer tha Ibne Taimiya ke shaagird uske naql karne se kaha'n reh gae, balke aap ke dushman kaha'n reh gae?

Duwam: Nuzool ke is masla par Shaikh-ul-Islam ka apna bayan bada hi waazeh hai, nez aap ka is baat par inkaar bhi jo is qissa mein unki taraf mansoob kiya gaya. (Ibne Taimiya farmate hain:).

Isi tarah Allah Ta'ala ki sifaat ko makhlooq ki sifaat ki tarah qaraar dena. Jaise ye kehna Allah ke istiwa makhlooq ke istiwa ki tarah hai ya uska nuzool makhlooq ke nuzool ki tarah hai, isi tarah deegar sifaat mein to ye shakhs bidati-o-gumraah hai is liye ke aql ke saath-saath Quran-o-Sunnat bhi isi baat par dalaalat karte hain ke Allah ko kisi bhi muaamala mein makhluqaat ki misl nahi qaraar diya jaa sakta. (Majma' Fataawa: V5 P262)

Suwam: Is qiss par Shaikh Ahmad bin Ibrahim bin Isa Ahmadullah ne kalaam farmaya … ke … Ibne Batuta ne apne mashoor safar-naama mein kaha: Ba'lbak sheher mein mera dukhool din ko se-peher ke waqt tha aur mera dimishq ki jaanib bahut ziyaada ishtiyaaq tha jiski bina par ba'lbak se subah hi nikal pada, Ramzan-ul-Mubaarak ki 9 Taareekh 726, baroz-e-Jumeraat sheher-e-dimishq pohoncha aur waha'n Madarsa tul Maalikiya mein thehra jo 'Ash-Shrabishiya' ke naam se mashoor tha…' Iske baad Ibne Batuta ne mazkoora-baala qissa naql kiya.

Main kehta hoo'n: Allah hi se fariyaad hai is jhoote ke muqaable mein ye na Allah se dara aur na usne Allah se haya hi ki, hadees:

Jab tum mein haya nahi to jo إذا لم تستح فاصنع ماشئت.

chaahe karte phiro. (Saheeh Bukhari: H6120)

Is qissa ka jhoot hona is qadr waazeh hai ke uske liye kisi tool-bayaani ki zaroorat nahi, is bohtaan-taraaz jhoote se Allah hi hisaab lene waala hai, uske bayaan ke mutaabiq ye 9 Ramzan 726h ko dimishq mein daakhil hua.

Jab ke Shaikh-ul-Islam Ibne Taimiya is waqt dimishq ke qila mein qaid kar diye gae the, jaisa ke motabar ahle ilm ne bayan kiya hai. Masalan aap ke shaagird Haafiz Muhammad bin Ahmad bin Abdul Haadi aur Haafiz Abul-farj Abdur Rahman bin Ahmad bin Rajab ne Tabaqaat-ul-Hanaabela: V2 P405 mein Shaikh-ul-Islam ke ahwaal mein bayan kiya hai: Shaikh Shaban 726h se Dhul Qada 728h tak qila mein rahe aur Ibne Abdul Haadi ne ye baat zaaed bayan ki ke aap 6 Shaban ko qila mein daakhil hue. Ab is bohtaan-taraaz ki taraf dekhe'n iske baqaul ye Ramzan 726h ko unke yahaa'n haazir hua jab ke Ibne Taimiya jaame ke mimbar par logo'n se waaz farma rahe the.

Aye kaash! Main jaan sakta (ke ye kaise hua?) kya jaame dimishq ka mimbar qila dimishq ke andar muntaqil ho gaya tha? Halaanke Ibne Taimiya Shaban 726h) mein qila mein daakhil hue, usse baahar na nikle, magar janaza ki chaar-paai par (yaane wahee'n faut hue aur wahaa'n se aap ki maiyyat nikaali gai).

Isi tarah Haafiz Ibne Kaseer ne apni Taareekh mein bayan farmaya: 6 Shaban 726h) ko Ibne Taimiya Dimishq ke qila mein nazar-band kar diye gae. Naaeb-e-sultanat ki taraf se Ibne Taimiya ke yahaa'n auqaaf ka numaainda aur ek (1) darbaan Ibnul Khateer haazir hue. Wo dono unke liye apne saath ek (1) sawaari bhi laae the aur unke saamne shaahi farman pesh kiya aap ne is par khushi ka izhaar kiya aur farmaya: Main uska muntazir tha, isi mein bahut behtari hai to wo teeno'n hi unke ghar se qila ke phaatak ki taraf sawaar hokar nikle. Aap ke liye qila ka ek (1) bada karma khaali kar diya gaya. Waha'n paani mohiyya kar diya gaya aur unhe'n is mein aqaamat ka hukm diya gaya. Aap ke saath aap ke bhai Zainuddin the, jo sultan ki ijaazat se aap ki khidmat kiya karte the. انتهى

Jab aap dekhe'n unke shagirdo'n waghaerahum ki baat ko jo aap ke

haalaat se ba-khoobi waqif the aur muttaqi, ameen aur dayanatdaar the. To aap par is maghribi (Ibne Batuta) ki ghalat-bayaani waazeh ho jaaegi. Allah uske saath wohi muaamala farmya ke jiska wo mustahiq hai. Wallahu aalam

Isse maaloom hua ke Ibne Batuta siyaah kazzaab tha. Mashoor Muarrikh Ibne Khuldoon (mutawaffi: 808h) ne Ibne Batuta Siyaah (mutawaffi: 778h) ke qisso'n ka zikr karke likha hai: 'فتناجى الناس بتكذيبه' 'Pas logo'n ne use jhoota qaraar diya'. (Muqaddama Ibne Khuldoon: P182; Taareekh Ibne Khuldoon: P94) Phir unho'n ne wazeer-e-faaras ko bataya ke logo'n mein ye mashoor hai ke Ibne Batuta jhoota hai. Phir unho'n ne wazeer-e-faaras se Ibne Batuba ka kuch difaa naql kiya, lekin raajeh yehi hai ke Ibne Batuta saaqit-ul-adaalat kazzaab tha.

Aur Imam Ibne Taimiya ﷺ par aise kai bohtaan lagaae gae aur ghalat bayaniyaa'n ki gaee'n jin se wo bari the aur muaamala wo hai jo ke aap ke ek (1) shaagird ne sher mein kaha:

فالبهت عندكم رخيص سعره
حثوا بلا كيل ولا ميزان.
(Qasida Nooniya ma' Sharah: V2 P182)

Bohtan ki qeemat tumhare yaha'n badi sasti hai
To tum baghaer naap-tol ke ye jama karte raho.

Arz-e-Mutarjim:

Mumkin hai ke kisi ko ye mehsoos hua ho ke is muqaam par faazil muallif ne shiddat-o-sakht kalaami se kaam liya hai to arz hai ke ye muaamala hi kuch aisa hai. Iski shiddat ka andaaza lagaane ke liye aap Deobandi Mufti Muhammad Taqi Usman Saahab ka ye bayan mulaahaza keejiye, farmate hain:

Ab yaha'n Allama Ibne Taimiya ﷺ ke mauqif ko bhi samajh lena zaroori hai. Ye baat mashoor hogai hai ke wo (maaz-allah) tashbeeh ke qaael ya kam-az-kam uske qareeb pohonch gae hain. Aur ye qissa bhi mashoor hai ke unho'n ne ek (1) martaba jaame dimishq ke mimbar par taqreer karte hue hadees baab ki shirah ki aur is tashreeh ke dauraan khud mimbar se do (2) seedhiya'n utar kar kaha ke ' ينزل كنزولى هذا' yaane Baari Ta'ala ka nuzool mere is nuzool ki tarah hota hai. Agar

ye waaqia saabit ho to bila-shubha ye nihaayat khatarnaak baat hai, aur isse laazim aata hai ke Allama Ibne Taimiya ﷺ tashbeeh ke qaael hain. (Dars-e-Tirmizi: V2 P202)

To ye sakht-kalaami ki wajah ke uski wajah se Ibne Taimiya ﷺ ke aqaaed se mutaalliq wo baat laazim aati hai jo, 'bila-shubha nihaayat hi khatarnaak baat hai'.

Phir Taqi Saahab bhi is qissa ki tardeed farmate hue kehte hain: Lekin muhaqqiqeen ne safar-naama Ibne Batuta ki is hikayat ko motabar nahi maana, jiski wajah se ye hai ke isi safar-naame ke safah 50 V1 par tasreeh hai ke Ibne Batoota Jumeraat 9 Ramzan 726h ko dimishq pohoncha hai. Halaanke Allama Ibne Taimiya ﷺ Shaban 726h) ke awaael hi mein dimishq ke qila mein qaid ho chuke the, aur usi qaid ki haalat mein 20 dhul qada 728h ko unki wafaat ho gai. Lihaaza ye baat taareekhi etebaar se mumkin nazar nahi aati ke wo Ramzan 726h mein jaame dimishq mein khutba de rahe ho'n. (Dars-e-Tirmizi: V2 P202)

Aage chal kar mazeed farmate hain:

Jahaan tak is silsile mein Allama Ibne Taimiya ﷺ ke saheeh mauqif ka taalluq hai, is mauzoo par unki ek (1) mustaqil kitaab hai jo, 'Sharah Hadeen-un-Nuzool' ke naam se shaaya ho chuki hai aur is mein Allama Ibne Taimiya ﷺ ne 'tashbeeh' ki sakhti ke saath tardeed farmai hai. Masalan P58 par likhte hain:

وليس نزوله كنزول اجسام بنى آدم من اسطح الى الارض بحيث يبقى السفق فوقهم، بل الله منزه عن لك[153]. (Dars-e-Tirmizi: V2 P203)

Bohtan ki qeemat tumhare yaha'n badi sasti hai
Allah ka nuzool insaano ke ajsaam ke is nuzool ki tarah nahi ke wo jab zameen ki taraf nuzool karte hain to wo chat ke neeche ho jaate hain balke Allah Ta'ala isse munazza[152] hai.

[152] T: (مُنَزَّه) Aebo'n se paak, bari, be-aeb [RKT]
[153] T: Urdu pdf mein is arbi matan ka aakhri hissa sahi se print nahi hua jiski wajah se aakhri lafz jitna nazar aaya utna hi yahan type kiya gaya hai. [RSB]

Chaunsathwa'n Qissa: Haafiz Ibne Hajar ﷺ Par Razeel Bohtaan Waala Qissa

Muhammad Zahid Kausari ne Haafiz Ibne Hajar ﷺ par ek (1) man-ghadat qissa ghadte hue kaha: Ibne Hajar raaste mein aurato'n ka peecha kiya karte the. Ishq-baazi karte, ek (1) baar ek (1) aurat ko khoobsoorat samajh kar uska peecha karne lage. Yaha'n tak ke wo apne ghar pohonch gai, wo uske peeche-peeche chalte rahe aurat ne unke saamne apna burqa utaar diya. Wo kaali aur badd-soorat thi to Ibne Hajar sharminda-o-khajil[154] ho kar waapas laut pade.

Hawaala: Ahmad al-Ghammari ne apni kitab Bida ut Tafaseer mein Kausari se ye qissa naql kiya jaisa ke Kashf-ul-Mutawaari: P97 mein hai. (Yehi qissa Ahmad al-Ghammari ne apni kitab Bayan Talbees-ul-Muftari: P51 Matbooa Daar us Sameei ar-Riyadh (دار الصميعى) mein bhi naql kiya hai. Mutarjim)

Do (2) tariqo'n se is bohtan ka jawaab:

Awwal: Wo 'sanad-e-saheeh' kahan hai jo is haadsa par dalaalat kare? Choonke isnaad (sanad ka hona) deen mein se hai agar sanad na ho to jiska jo jee mein aae kehta phire.

Duwam: Al-Ghamari ne Kausari ke is mazkoora kalaam se mutaalliq kaha: Is hamla ka raaz ye hai ke Haafiz Ibne Hajar baaz Kutub-e-Taraajim mein baaz ahnaaf par kalaam farmate the, jaise 'Ad Durar al-Kaamnah' aur 'Rafa' al-Basr' mein aur Allama Aeni se mutaalliq aap ne farmaya ke wo baaz talaba se 'Fathul Baari' ki copiyaa'n le kar apni sharah (Umdatul Qaari) main isse istifaada karte. Jab Ibne Hajar ko ye baat maaloom hui to aap ne talaba ko copyiyaa'n dene se mana farma diya. (Kashf-ul-Mutawaari: P97)

Mere Faazil Bhai! Is tarah aap par waazeh ho gaya ho ke ye qissa 'Kausari' ne khud ghad rakha hai aur ye koi taajjub ki baat nahi, ye Kausari ne apne mazhabi taassub ki wajah se aia kiya ho aur phir usse to Ibne Hajar se bade-bade bhi mehfooz na rahe jaisa ke. (Abu Shaikh

[154] T: (خَجِل) Sharminda, naadim, afsurda-khaatir, hasrat [RKT]

Abdullah bin Muhammad bin Jafar al-Asbahaani ﷺ ke baare mein Kausari ne likha hai ke:

Aur Isko iske ham-watan al-haafiz al-Assaal ne zaeef kaha hai. وقد ضعفه بلديه الحافظ العسال بحق.

(Taaneeb-ul-Khateeb: P49; Abu Hanifa Ka Aadilana Difaa-az-Abdul Quddus Qaarin Deobandi: P53; nez dekhiye Taneeb-ul-Khateeb: P69, P141; Aadilana Difa: P192, P333)

Halaanke ye baat bilkul ghalat hai. Haafiz Abu Ahmad al-Assaal al-Asbahaani ﷺ se Abu ash-Shaikh al-Asbahaani ﷺ par jirah kisi kitaab mein bhi saabit nahi hai.

Shaikh Muhammad Nasiruddin al-Bani ﷺ ne Shaikh Muhammad Naseef se unho'n ne Shaikh Sulaiman as-Sanee, Mudeer Maktaba tul Haram aur rukn majlis-e-shoora Makka Mukarrama se riwayat kiya hai ke main kai dafa Kausari ke ghar mein gaya aur Kausari se uske us daawe ka hawaala-o-suboot maanga magar usne mujhe koi jawaab nahi diya. Agar wo saccha hota to zaroor hawaala pesh karta.

Aur mere saamne yehi waazeh hua hai ke ye aadmi fil-bidiya jhoot bolta aur mughaalte deta hai. والذي يظهر لي أن الرجل يرتجل الكذب ويغالط....(Haashiya At-Tankeel: V1 P34)

Is jirah ki sanad saheeh hai, lihaaza maaloom hua ke Zahid bin Hasan al-Kausari kazzaab tha.

Arz-e-Mutarjim:

Ahmad al-Ghamari ne apni kitab 'Talbees Bayan-ul-Muftari' mein is par tabsara karte hue kaha: Kausari is tarah is par naazaa'n hai aur apne paas baethne waalo'n mein se har ek (1) ke saamne bayan karta phirta hai. Ibne Hajar ﷺ ko neecha dikhlaane ke liye aur unki azmat-o-waqaar ko majrooh[155] karne ke liye. … Jinse mutaalliq kibaar ulama ne farmaya: Is ummat par islam ki hidayat ke baad unka wujood Allah Ta'ala ke azeem ehsanaat mein se ek (1) ehsaan hai. Aap wo shakhsiyat hain ke Allah Ta'ala ne aap ke baad aane waale har aalam par aap ka ehsaan rakha. Har firqa-parast, haasid, mutaassib, aur keena-parwar ki

[155] T: (مَجرُوح) Zakhmi, kamzor, ghaayal [RKT]

naa-gawaari ke bawujood. Is tarah ki baato'n ko phaelaane waala iske alaawa aur khuch nahi karta magar ye ke apne aap ko un logo'n ke giroh mein shaamil karta hai ke jo jhoote hain aur imaan waalo'n ke darmiyaan fahaashi phaelaana chaahte hain. Allah Ta'ala farmata hai:

Jhoot To Wo Ghadte Hain Jo Ke Allah Ki Aayaat Par Imaan Nahi Rakhte.

اِنَّمَا يَفْتَرِى الْكَذِبَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاٰيٰتِ اللّٰهِ. (Surah-an-Nahl: 105)

Aur Allah Ta'ala farmata hai:

Beshak Jo Log Ye Pasand Karte Hain Ke Imaan Waalo'n Ke Darmiyaan Behayaai Phaele Unke Liye Duniya Aur Aakhirat Mein Dardnaak Azaab Hai.

اِنَّ الَّذِيْنَ يُحِبُّوْنَ اَنْ تَشِيْعَ الْفَاحِشَةُ فِى الَّذِيْنَ اٰمَنُوْا لَهُمْ عَذَابٌ اَلِيْمٌ ۙ فِى الدُّنْيَا وَالْاٰخِرَةِ. (Surah-an-Noor: 19)

Aye Kausari! Tum to khud hi apni kitab 'Taneeb' mein is baat ke qaael ya naaqil ho ke jo koi Allah Ta'ala aur aakhirat ke din par imaan rakhta hai to uske liye jaaez nahi ke is tarah ki baato'n se kisi muslim ki izzat be-aabru kar de. To musalmano ke aimma mein se kisi siqa-o-saaleh imam ki izzat majrooh karna kis tarah jaaez ho sakta hai? Ab khud batlaao apni is tehreer ke bar-khilaaf aap kis muqaam par ho?

Allah Ke Nazdeek Ye Badi Hi Buri Baat Hai Ke Jo Tum Kaho Us Par Amal Na Karo.

كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ. (Surah-as-Saf: 3)

Kya aql iski tasdeeq karti hai ya koi mantiq is baat ko tasleem karti hai ke Haafiz Ibne Hajar jo ke Shaikh-ul-Islam, Qaazi-ul-Qazaa-at, Imam-ul-Asr, Ahfaz-ul-Huffaaz, apne daur mein us azeem muqaam ke haamil aur shaan-o-shaukat aur jalaalat aisi jo baadshaho'n ki jalaaat par ghaalib aajaati, wo azeem shakhsiyat sadko'n par aisi ochi aur ghatiya harkaat karte phire'n? (Hargiz nahi, hargiz nahi). (Talbees Bayaan-ul-Muftari: P51-52)

Paesathwa'n Qissa: Khalifa Mahdi Ki Kabootar-baazi Ka Qissa

Khateeb Baghdadi ne apni Taareekh aur Haakim ne Al-Mudkhal Ilaa Kitaab-ul-Akeel mein riwayat kiya hai ke: Khalifa Mahdi ke paas dus

(10) mohaddiseen aae jin mein Al-Farj bin Fadala, Ghayas bin Ibrahim aur doosre the. Mahdi ko kabootaro'n ka shauq tha, aur unhe'n pasand karte the. To Ghayas bin Ibrahim unke paas aaya, usse kaha gaya: Ameer-ul-Momineen se hadees bayaan karo. To usne Syedna Abu Huraira ﷺ se hadees bayaan ki ke:

لا سبق إلا في حافر أو نصل.

Musaabaqat jaaez nahi magar ghode aur teer-andaazi mein.

Phir us mein (apni taraf se) ye izaafa kar diya ke 'أو جناح' yaane 'parinda udaane mein' to Mahdi ne use 10,000 dirham dene ka hukm diya. Jab wo chala gaya to Khalifa ne kaha: Main gawaahi deta hoo'n ke …

Aur use is baat par (goya maine apne us amal ke zariye se) aamaada kiya, phir kabootar ko zibah karne ka hukm diya (hakim ki riwayat mein ye izaafa hai ke) kaha gaya: Aye Ameer-ul-Momineen! Kabootar ka kya qusoor? To Khalifa ne kaha: Isi wajah se to Rasool Allah ﷺ par jhoot bola gaya. (Taareekh Baghdad: V12 P323; Al-Mudkhal: P100)

Jirah ka khulaasa: Ye qissa teen (3) sanado'n se marwi hai.

① Dawood bin Rasheed (Taareekh Baghdad: V12 P324; Al-Mudkhal Ila Kitaab-ul-Keel: P55)

Dawood bin Rasheed se is qisse ka raawi Abu Abdullah Ahmad bin Kaseer bin As-Salt maula Aal-al-Abbas hai, jo ke majhool-ul-haal hai. Lihaaza ye qissa Dawood bin Rasheed se saabit nahi hai.

② Ahmad bin Abi Khaethma Zuhair bin Harb (Al-Mudkhal: P55 ' وفى المطتوع تصحيفات')

Ahmad bin Zuhair tak sanad hasan hai, lekin Abi Khaethma ne Abbasi Khalifa Abu Abdullah Muhammad bin Abi Jaafar al-Mansoor Abdullah bin Muhammad bin Ali al-Hashmi (d 169h) ka zamana nahi paaya. Ibne Abi Khaethma ﷺ 200h ke qareeb paeda hua the, lihaaza ye sanad munqata hone ki wajah se saabit nahi hai.

③ Abu Khaethma Zuhair bin Harb. (Taareekh Baghdad: V12 P323-324)

Zuhair bin Harb 160h mein paeda hue the, lihaaza is sanad par bhi

inqita ka shubha hai. Doosre ye ke is qisse ka raawi Abul Hasan Ali bin al-Hasan bin Ali bin al-Hasan bin ar-Raazi mukhtalif-feeh[156] hai. Azhari, Ibne Abil Fawaaris, aur Ibnul Jauzi waghaerahum ne us par jirah ki, jabke Ateeqi aur Seemri ne iski tauseeq-o-sana ki. Raajeh yehi hai ke ye raawi zaeef hai, lihaaza ye qissa Zuhair bin Harb se bhi saabit nahi hai. Is mein koi shak nahi ke Ghayas bin Ibrahim an-Nakhai Kazzaab raawi tha. Ibne Maeen ne farmaya: Ghayas kazzaab hai. (Taareekh Ibne Maeen, riwaaya ad-Dauri: 2298)

(Lekin ye qissa Ghayas-e-mazkoor aur Khalifa Mahdi, dono se saabit nahi hai. [Zubair Ali Zai])

Chiyasathwa'n Qissa: Oont Ke Gosht Khaane Par Wazoo Ke Hukm Ke Sabab Ka Qissa

Mujahid se riwayat hai ke Rasool Allah ﷺ apne Sahaba ؓ ki ek (1) jamat ke saath tashreef farma the, aap ne baddbu mehsoos ki, to farmaya: Is baddbu waala aadmi yaha'n se uthe aur wazoo karle, to koi bhi khada na hua, yaha'n tak ke aap ne teen (3) baar ye farmaya, phir (chauthi baar) aap ne farmaya: 'Beshak Allah Ta'ala haq baat se hayaa nahi farmata'. To Syedna Abbas ؓ ne farmaya: Aye Allah ke Rasool! Kya ham sab ke sab khade ho jaae'n aur wazoo kar le'n?

To Rasool Allah ﷺ ne farmaya: Tum sab ke sab khade ho jaao aur wazoo kar lo.

Takhreej: Kitab ut Tuhoor li Abi Obaid (H400); Taareekh Dimishq: V17 P360); Musannaf Abdur Razzaq: V1 P140 in teeno kitaabo'n mein ' واصل بن أبي جميل عن مجاهد' ki sanad se ye riwayat manqool hai.

Jirah: Ye qissa sanad ke etebaar se zaeef hai aur is mein matan ke etebaar se bhi nakaarat[157] (munkar hona) hai, is mein do (2) illate'n hain:

Pehli Illat: Ye riwayat mursal hai.

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[156] T: Ikhtilaaf kiya gaya, wo cheez, jis mein ikhtilaaf ho [RKT]

[157] T: (نَكَارَت) Na-pasandeedgi, bezaari, nafrat, ajnabi-pan [RKT]

Doosri Illat: Waasil bin Abi Jameel zaeef hai.

Ibne Maeen ne iske baare mein kaha: Ye kuch bhi nahi. (Meezaan-ul-Etedaal: V4 P328)

Hamare Shaikh Albani ne Silsila Ahadees-uz-Zaeefa: H1132 mein ise sirf Ibne Asaakir ke hawaale se naql karne ke baad farmaya:

Ye hadees zaeef hai, illato'n ke saath musalsal hai (jaese) mujaahid ka mursal riwayat bayan karna. Waasil bin Abi Jameel aur Baabulti ka zof. Phir uske matan ki nakaarat ko bayan karte hue farmaya: Awaam aur unhi ki tarah ke baaz khawaas bhi us jaisi hadees ko tarweej dete hain, unka ye khayaal hai ke Nabi ﷺ ek (1) din khutba irshad farma rahe the.

Is dauran main kisi ki reeh khaarij hui to Aap ﷺ tamaam logo'n ke darmiyan se use khada karne se sharmaae. Usne oont ka gosht kha raha tha to Aap ﷺ ne uski parda-poshi ke liye farmaya: Jisne oont ka gosht kha rakha ho wo wazoo karle. To ek (1) jamaat khadi hui jinho'n ne oont ka gosht kha rakha tha, unho'n ne wazoo kiya.

Halaanke meri maalumaat ki had tak kutub-e-hadees isi tarah kutub-e-fiqa-o-tafseer mein bhi uski koi asal nahi hai, is qisse ke riwayat karne waalo'n par uska bada hi bura asar hai is liye ke ye unhe'n oont ke gosht khaane par Nabi ﷺ ka hukm wazoo karne se rok rahi hai jaisa ke Saheeh Muslim mein saabit hai. Log is saheeh-o-sareeh hukm ko is tarah taal rahe hain ke wazoo ka ye hukm to ek (1) aadmi ki parda-poshi ke liye tha. Is qissa ke aql-e-saleem-o-shara' quwaim se bo'd ke bawujood (baaz) log kis tarah is qism ke qisso'n ka khayaal karte han aur un par yaqeen rakhte hain? Agar ye thoda sab hi is par ghaur kare'n to hamari baat zaroor un par waazeh ho jaae. Ilkh

Is qism ka ek (1) qissa mauqoofan Syedna Umar رضي الله عنه se bhi marwi hai. (Al-Mojam-ul-Kabeer lit Tabarani: V2 P292 H2214)

'ثنا معاذ بن المثنى: ثنا مسدد: ثنا يحيى عن مجالد: ثنا عامر عن جرير' ki sanad se...ilkh

[Tambeeh: Is sanad mein Mujaalid bin Saeed mashoor zaeef raawi hai. Jamhoor mohaddiseen ne ise zaeef qaraar diya hai. Dekhiye Anwaar us Saheefa fil Ahadees-uz-Zaeefa: P606 lihaaza ye riwayat bhi saabit na

hone ki wajah se mardood hai).

Sadhsathwa'n Qissa: Syedna Usman ﷺ Ke Pehle Khutba-e-Juma Ka Qissa

Syedna Usman ﷺ khilaafat ke waali[158] bane to pehle juma ko mimbar par chadhe aur khutba irshad farmaya: 'Alhamdulillah' uske baad aap ke liye bolna dushwaar ho gaya, to farmaya: Abu Bakr-o-Umar ﷺ is muqaam par badi guftagu farmaya karte the, tum log Imam Qawwaal (bahut ziyaada bolne waale imam) se ziyaada Imam Fa-aal (فعّال) (ziyaada kaam karne waale imam) ki zaroorat rakhte ho aur khutba tumhare liye baad mein hote rahenge, main Allah Ta'ala se apne aur tumhare liye maghfirat talab karta hoo'n, phir mimbar se utre aur unhe'n namaz padhaai.

Qissa Ki Shohrat Aur Us Par Mabni Ahkaam:

Ye qissa bada mashoor hai, bil-khusoos kutub-e-fiqa aur kutub fiqa-e-hanafiya mein is qisse ki taraf ishaara maujood hai. Allama Marghinani ne (HIdaya: V1 P58 mein) aur Ibnul Hamaam ne Sharah Fathul Qadeer: V2 P60 mein ise mufaasalan naql kiya. Aeni ne Al-Binaaya: V2 P809, Kaasaani Hanafi ne Badaai as Sanaai: V2 P262 aur Shranbalali ne Maraaqi-ul-Falaah: P89 mein ise bayan kiya hai.

Is qisse ka zikr sirf kutub-e-hanafiya mein hi nahi balke Mahmood Khattab as Subki ne bhi Ad-Deen-ul-Khaalis: V4 P198 mein iska zikr kiya hai. Isi tarah Syedna Usman ﷺ ki seerat bayan karne waale hamare baaz muaasireen[159] ne bhi ye qissa bayan kiya hai, jaise Muhammad Raza ne apni kitab Zun-Nurain Usman bin Affan: P34 mein bayan kiya hai. Ahnaaf is qisse ko us baat ke liye bataur-e-daleel pesh karte hain, jiski taraf Imam Abu Hanifa apne saahibaen aur jamhoor ahle ilm ke bar-khilaaf gae hain. Wo ye ke agar Imam Khutba-e-Juma mein sirf ek (1) kalma keh de khwah ek (1) tasbeeh (subhan Allah) to ye uske liye kifaayat karegi.

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[158] T: (والی) Haakim, hukm dene waala [RKT]

[159] T: (مُعاصِرین) Muaasir ki jama, ham-asr, ham-zamaana [RKT]

Jabke jamhoor ka mazhab ye hai ke ye kifaayat nahi karta jab tak ke imam logo'n se is qadr kalam na kare ke jise khutbe ka naam diya jaata hai.

(Sahebaen ke hawaale ke liye mazkoora masaadir ke alaawa dekhiye Fatawa Aalamgiri: V1 P146, Jaame us Sagheer: P113, Ma' Sharah-un-Naafe-ul-Kabeer … Alsaf fil Fataawa lis Saadi: V1 P93. Jamhoor ke hawaala ke liye dekhiye Bayhaqi ki Al-Khilafiyaat: Masla Number 164 aur us par hamari taaliqaat. Imam Bayhaqi ﷺ ne bahut si daleelo'n se ye saabit kiya hai ke jamhoor ka mazhab hi saheeh aur durust hai.

To jo log is masle mein Imam Abu Hanifa jaisi raae rakhte hain, wo is qisse istidlaal karte hain aur usse ye taujeeh karte hain ke dekhoji: Ye khutba muhajireen-o-ansaar Sahaba ﷺ ki maujoodgi mein hua. Unho'n ne iske baad Syedna Usman ﷺ ke peeche namaz padhi. Halaanke wo log to amr bil maaroof-o-nahi anil munkar ki sifat se muttasif the. (Iske bawujood unho'n ne koi nakeer[160] nahi farmai) To ye Sahaba ﷺ ka ijma hua. (Badaae us Sanaae: V5 P262) Isi tarah un kutub-e-hanafiya mein bhi (likha hua) hai jin mein ye qissa mazkoor hai.

Qissa Ka Radd Aur Bayaan-e-Zof:

Is qissa ko bahut se ulama-o-mohaddiseen ne radd farmaya aur ye sab ahnaaf mein se hain, lekin ye un logo'n mein se hain jo ilm-e-hadees mein sabqat liye hue the. To leejiye unke kalaam ke baaz hisse mulaahaza farmae'n:

① Allama Zeli Hanafi ne farmaya: Ye qissa ghareeb hai aur kutub-e-fiqa mein mashoor hai. Imam Qasim bin Sabit as Sarqasti ne apni kitab Ghareeb-ul-Hadees mein ise baghaer sanad ke zikr kiya hai. (Nasb ur Raaya: V2 P197)

② Ibnul Hamaam ne sharah Fathul Qadeer: V2 P60 mein isi tarah kaha, ye unki ibaarat hai: 'Usman ﷺ ka qissa kutub-e-hadees mein maaroof nahi, balke kutub-e-fiqa mein hai'.

[160] T: (نَكِير) Eteraaz, inkaar, tardeed, nafi, radd [RKT]

③ Mulla Ali Qaari ne (Al-Asraar al-Marfooah Fil Akhbaar al-Mauzooah: P258 H330) mein Ibnul Hamaam ka kalaam naql kiya aur unse ittifaaq kiya.

Aur un logo'n ne jinho'n ne is qissa ka radd karte hue kalaam farmaya, unka kalaam Allama Zeli ke kalaam ki tarah hai, un mein Allama Aeni bhi hain.

④ Aeni ne Al-Binaaya: V2 P809 mein Zeli ka kalaam naql kiya aur ye bhi bataya ke is qissa ko Siraaj aur Hanafiya mein se Saahib-ul-Muheet ne zikr kiya hai.

Shaikh Mashoor Hasan farmate hain: Asaneed par bahes-o-talaash ke bawujood bhi main in alfaaz mein is qissa ko paane mein kamiyaab nahi hua. Albatta isse milta-julta qissa ba-sanad mujhe mila, lekin us mein wo 'nakaarat' nahi paai jaati to is qissa mein hai. Pehle ham asaneed zikr karenge phir jo zaroori ho us par apni taaliqaat lagaaenge. Leejiye suniya:

Ibne Shubha ne Taareekh-ul-Madina: V3 P957 mein kaha: ' حدثنا الصلت بن مسعود قال: حدثنا أحمد بن شبويه عن سليمان بن صالح عن عبدالله بن المبارك عن جرير بن حازم قال:' Jarir bin Haazim ne kaha: Jab Syedna Usman ﷺ ki baiat hui to wo khade hue aur farmaya: Amma Baad! Jo kuch kalaam hai wo in sha Allah baad mein hoga.

Ibne Saad ne Tabaqaat-ul-Kubra: V3 P62 mein kaha: ' أخبرنا محمد بن عمر قال: حدثني إسماعيل بن إبراهيم ابن عبدالرحمان بن عبدالله بن أبي ربيعة المخزومي عن أبيه' Ibrahim bin Abdur Rahman … ne kaha: Jab Syedna Usman ﷺ ki baiat hui to aap logo'n ki taraf aae, unse khitaab farmaya to Allah Ta'ala ki hamd-o-sana bayan ki, phir farmaya: Aye logo! Pehli sawaari mushkil hoti hai, aaj ke baad bahut se imam mein agar main zinda raha to tumhare saamne khutba uske tarz par hoga. Ham khateeb to nahi lekin Allah Ta'ala hame'n sikhlaae dega. Yaha'n teen (3) umoor ka zikr munaasib hai.

① Saabiqa dono riwayato'n ki sanado'n ka zof.

Ibne Saad ki sanad mein (Muhammad bin Umar) Al-Waaqidi hai aur ye matrook raawi hai. Ibrahim bin Abdur Rahman se mutaalliq Ibnul

Qattaan (Al-Faasi) ne kaha: Uska haal maaroof nahi aur saheeh baat ye hai ke ye mashoor siqa hain. Haakim ne unki ahadees ko saheeh qaraar diya aur Bukhari ne Saheeh Bukhari mein unse riwayat li hai, magar ye ke unho'n ne Syedna Usman ﷺ ko nahi paaya, lihaaza ye sanad munqata hai. Ibrahim ke haalaat ke liye dekhiye Tehzeeb-ul-Kamaal: V2 P133.

Rahi Ibne Shuba (ابن شبه) ki sanad to is mein 'salt' (صلت) go siqa raawi hain agarche baaz auqaat unhe'n wahem ho jaata tha…

(Raajeh yehi hai ke Salat bin Masood siqa hasan-ul-hadees hain aur Ahmad bin Muhammad bin Saabit urf Ahmad bin Shubwiya bhi siqa hain, lekin ye riwayat sakht munqata hone ki wajah se mardood hai. Jarir bin Haazim ne Syedna Usman ﷺ ka zamana bilkul nahi pay balke wo bahut baad mein paeda hue the [Zubair Ali Zai])

② Ye qissa do (2) wajah se munkar hai:

Pehli Wajah: Syedna Usman ﷺ ke mutaalliq ye bhi marwi hai ke jab aap ki baiat hui to aap ne mufassil khutba irshad farmaya: Ibne Jarir ne apni Taareekh: V4 P243 mein bayan kiya. Iski sanad mein bhi kalaam hai aur ye is qissa ke khilaaf hai ke aap ke liye khutba dena mushkil ho gaya. (Yaad rah eke Ibne Jarir waali riwayat bhi mardood hai jiski taraf Mashoor Hasan Saahab ne ishaara kar diya hai)

Doosri Wajah: Is ghade hue qisse mein Usman ﷺ ke mutalliq ye baat waarid hui hai ke aap ne farmaya: Tum logo'n ko qawwal (bahut ziyaada bolne waale) Imam se ziyaada Imam-e-Fa-aal ki zaroorat hai. Agar ye baat saheeh sanad se unse saabit hoti to us mein apne se pehle khulafa ki tauheen-o-tanqees hai aur ye Syedna Usman ﷺ ke haq mein muhaal hai. Ye baat is taaweel-e-baeed se oola hai, jo Aeni ne Al-Binaaya: V2 P809 mein muheet se naql ki hai, ke is baat se unki muraad ye thi ke Khulafa-e-Raashideen ﷺ ke baad aane waale khutba bawujood bure aamaal ke bahut ziyaada bolne waale honge, agar main un jaisa na banu'n to main bhalaai par hoo'n aur shar se door honga. Isse ye muraad liya jaae ke wo khud ko Shaikhain (Abu Bakr-o-Umar ﷺ) se Afzal samajhte the to aisa nahi hai. Shaikh Mashoor Hasan kehte

hain: Jab ye qissa saabit hi nahi to hame'n is door-az-kaar-taaweel[161] ki zaroorat nahi ke jis mein ek (1) qism ke ilm-e-ghaib ka daawa hai (ke aainda aane waale khutba aise honge).

③ Agar ham is qisse ka saheeh hona bhi farz kar le'n to jo kuch Ibne Shuba aur Ibne Saad ne naql kiya is mein is baat ka koi zikr nahi ke wo juma ka din tha aur khutba-e-juma tha … is qisse par etemaad karna aur isse is baat par hujjat pakadna ke 'ek (1) hi kalma' ko khutba ka naam dena saheeh hai. Nez isse khateeb par khutba-e-waajiba ki zimmedaari ho jaati hai. To us mubaarak din juma se mutaalliq wo baate'n saheeh-tareen aqwaal ke mutaabiq kisi bhi tarah se durust nahi.

(Tambeeh: Hamari tehqeeq mein is qism ke falsafiyaana kalaam aur baal ki khaal utaarne waali baheso'n se behtar sirf ye hai ke riwayat ka zaeef-o-mardood hona saabit karke use door phenk diya jaae. Qissa saheeh hota to ye hota wo hota, kehne ki koi zaroroat nahi balke yehi kaafi hai ke ye qissa saheeh-o-saabit na hone ki wajah se mardood hai aur bas! [Zubair Ali Zai])

Adsathwa'n Qissa: Imam Maalik Par Ghada Hua Ek (1) Qissa

Haafiz Ibne Hajar Asqalani ne Lisaan-ul-Meezaan: V6 P304-305 mein kaha:

قرأت بخط الحافظ قطب الدين الحلبي مانصه: و سيدى أبي عبدالرحمان ابن عمر بن محمد بن سعيد و جدت بخط (يد) عمي بكر بن محمد بن سعيد: حدثنا يعقوب بن إسحاق بن حجر العسقلاني إملاءً قال: ثنا إبراهيم ابن عقبة: حدثنى المسيب بن عبدالكريم الخثعمي: حدثتني أمة العزيز امرأة أيوب بن صالح صاحب مالك، قالت: إلخ

Ayyub bin Saaleh ki zauja Amtul Aziz ne kaha: Ham ne madina mein ek (1) khatoon (ki maiyyat) ko ghusl diya to ek (1) aurat ne (dauran-e-ghusl mein) uski suraen par haath maar kar kaha: Maine tujhe badkaar ya lawaatat karne waali paaya hai, to uska haath is murda aurat ki suraen ke saath chipak gaya. Logo'n ne Imam Maalik ko iski khabar di

[161] T: Ghaer-mutaalliq, ghaer-zaroori [RKT]

to unho'n ne farmaya: Ye (murda) aurat apni hadd talab kar rahi hai. Log jama hue to Imam MuslimAM Maalik ne had qaaem karne ka hukm diya, us tohmat lagaane waali aurat ko Unaasi (79) kode maare gae to uska haath alaahada na hua, jab poore assi (80) kode maare gae to uska haath alag hua, phir us murda aurat par namaz-e-janaza padhi gai aur use dafan kar diya gaya.

Jirah: Ye qissa jhoota hai aur Imam Maalik par ghada hua hai, iski sanad mein Yaqoob bin Ishaq Asqalani hai. Zahbi ne Meezaan: V6 P449 mein ise zikr kiya aur kaha: Ye kazzaab hai. Aur Haafiz Ibne Hajar ne Lisaan-ul-Meezaan: V6 P304 mein ye qissa bayan karne se pehle farmaya: Maine iski ek (1) hikaayat paai jo uski apni ghadi hui maaloom hoti hai aur uske baad unho'n ne ye qissa naql kiya hai.

Unhattarwa'n Qissa: Imam Shafai Par Ghada Hua Ek (1) Qissa

Abdullah bin Muhammad al-Balooli ne Imam Shafai ke Iraq tashreef lane ka qissa bayan karte hue kaha ke aap ked ono paero'n mein bediyaa'n thee'n. Ye peer ke din Shaban ki 11 taareekh 184h ka qissa hai. Abu Yusuf un dono Qaazi-ul-Qazaa-at the aur Muhammad bin Hasan ash-Shaebaani mazaalim ke qaazi the. Un dono ne Imam Shafai se mutaalliq wohi kaha jo alawiyo'n (Aal-e-Ali رضی اللہ عنہم aur unke motaqideen) ki taraf mansoob karte hue kaha tha ke Imam Shafai ka ye gumaan hai ke wo is amr-e-khilaafat ke Haroon Rasheed se ziyaada haqdaar hain aur ye aise ilm ke muddai hain jin ka sunnat mein koi zikr nahi, wo charb-zabaan aur chalaak bhi hain.

Qissa Ke Bayaan-e-Zof aur Radd: Is qissa se kizb-o-iftira ki badboo pahel rahi hai, sehat ke etebaar se uski koi sanad nahi hai. Ibne Hajar Asqalani ne iska radd karnte hue kaha: 'Is qissa ko aabri aur Bayhaqi waghaerahuma ne tawaalat-o-ikhtisaar ke saath bayan kiya hai aur Fakhruddin ar-Raazi ne in dono par etemaad karte hue use apni kitab Manaaqib ush-Shafai: P23 mein baghaer sanad ke zikr kiya hai. Ye jhoota qissa hai, uska aksar hissa ghada hua hai aur baaz hissa ghadi hui rwiayat par mabni hai. Uska waazeh-tareen jhoot to ye baat hai ke Abu Yusuf aur Muhammad bin Hasan ne Haroon Rasheed ko Imam

Shafai ke qatl par uksaaya. Ye baat darj-e-zeal wajah se baatil hai: Abu Yusuf Imam Shafai ke Baghdad mein daakhil hone se pehle hi faut ho chuke the, unki to Imam Shafai se mulaqaat hi nahi hui.

… Aur jo kuch tariqa saheeha se hamare liye waazeh hota hai aur ye ke Imam Shafai jab pehli baar Baghdad tashreef laae to ye 184h ki baat hai. Qaazi Abu Yusuf to isse do (2) saal pehle hi faut ho chuke the. (Lihaaza ye qissa be-asl hai)

Sattarwa'n Qissa: Imam Shafai ﷺ Par Ghada Hua Ek (1) Aur Qissa

Khateeb Baghdadi ne Taareekh Baghdad: V1 P123 mein likha hai ke:

أخبرنا القاضي أبو عبدالله الحسين بن علي بن محمد الصيمري قال: أنبأنا عمر بن إبراهيم المقري قال: نبأنا مكرم بن أحمد قال: نبأنا عمر بن إسحاق بن إبراهيم قال: نبأنا علي بن ميمون قال: سمعت الشافعي يقول … إلخ

Ali bin Maimoon se riwayat hai ke maine Imam Shafai ko ye farmate hue suna: Main Abu Hanifa se tabarruk haasil karta hoo'n aur rozaana unki qabr par (ziyaarat ke liye) aata hoo'n. Jab mujhe koi haajat pesh aati hai to main do (2) rakate'n namaz padhkar unki qabr par aata hoo'n, aur unke haa'n Allah Ta'ala se apni haajat talab karta hoo'n…

Jirah: Ye qissa baatil hai. Iski sanad mein Umar bin Ishaq bin Ibrahim majhool raawi hai.

… (Yaha'n bataur-e-tambeeh arz hai ke) Kausari ki is baat ki taraf tawajjo na di jaae (jo usne kahi hai) ke Imam Shafai ka Imam Abu Hanifa se tawassul (waseela) ikhtiyaar karna saheeh sanad ke saath Taareekh Khateeb ke awaael mein mazkoor hai. (Dekhiye Maqalaat al-Kausari: P381)

(Tambeeh: Kausari ki ye baat mardood hai kyounke Umar bin Ishaq bin Ibrahim majhool hai. Majhool ki riwayat saheeh nahi, balke zaeef-o-mardood hoti hai. Mashoor Hasan ke ustad Shaikh Nasiruddin Albani ﷺ ne bhi Umar bin Ishaq ko ghaer-maaroof qaraar dete hue is riwayat ko radd kar diya hai. (Silsila Ahadees-uz-Zaeefa wal Mauzooah: V1 P31)

Ikatharwa’n Qissa: Imam Ahmad ﷺ Ki Wafaat Ke Waqt Ka Qissa

Imam Ahmad ke padosi al-Warkaani se marwi hai ke: ‘Jis din Imam Ahmad faut hue to chaar (4) giroho’n mein maatam aur nauha hua. Yahoodiyo’n, nasraniyo’n, aur majoosiyo’n mein se us din bees-hazaar (20,000) logo’n ne islam qubool kiya’. Zafar (naami raawi) ki riwayat mein hai yahood, nasaara aur majoosiyo’n mein se dus-hazaar (10,000) logo’n ne islam qubool kiya.

Takhreej: Muqaddama Al-Jirah wa-Taadeel: P313, Taareekh Baghdad: V4 P423, Hilyatul Auliya: V9 P180, Manaaqib Ahmad la Ibnul Jauzi: P419-420, Tehzeeb-ul-Kamaal: V1 P468, Siyaar Elaam-un-Nubala: V11 P343 ‘ بسند ... حدثني أبو بكر محمد بن عباس المكي: سمعت الوركاني جار أحمد بن حنبل. قال ... إلخ’

Jirah: Ye qissa saheeh nahi hai. Baaz ahle ilm ne is qisse par jirah ki aur iske zof par sabse ziyaada tawajjo hafiz zahbi ne di, aap ne apni bahut si kutub mein is qisse ke butlaan par kalaam farmaya hai.

(Iske baad Mashoor Hasan ne Zahbi waghaera ki falsafiyaana qasam ki ibaarate’n naql kee’n. Mukhtasaran arz hai ke is qisse ka raawi al-Warkaani majhool hai, lihaaza ye qissa baatil-o-mardood hai. Ye wo Muhammad bin Jaafar al-Warkaani nahi, jo Imam Ahmad ﷺ ki wafaat se bahut pehle 228h mein faut ho gae the. [Zubair Ali Zai])

Bahattarwa’n Qissa: Ibne Jarir at-Tabari ﷺ Ke SAath Hanabala Ka Qissa

Yaqoot al-Hamwi ne Abdul Aziz bin Haroon se naql karte hue bayan kiya hai ke: Ibne Jarir ke Tabristaan se Baghdad aane ke baad baaz hanabala aur deegar logo’n ne unse taassub kiya. Jab Abu Abdullah al-Jassaas (d 315h) Jaafar bin Arfa aur Al-Bayaazi (d 294h) ne unke saath taassub kiya to hanabala (kuch soch kar) unke paas aae aur juma ke din jaama masjid mein unse Ahmad bin Hambal aur ‘Arsh par baethne waali riwayat’ ke mutaalliq sawaal kiya to Abu Jaafar Ibne Jarir Tabari ne jawab dete hue kaha:

Jahan tak Ahmad bin Hambal ka muaamala hai to unka (kisi masla mein) ikhtilaaf kisi shumaar mein nahi. Hanabala ne kaha: Ulama ne

fuqaha ke ikhtilaaf bayan karne mein unke aqwaal ka bhi zikr kiya hai to Ibne Jarir ne jawab diya ke maine nahi dekha ke unke aqwaal (ikhtilaaf mein) riwaayat kiye gae ho'n aur na unke aise shagirdo'n ko dekha ke jin par is silsila mein etemaad kiya jaae. Baaqi rahi arsh par baethne waali riwayat to ye muhaal hai. Phir ye sher kahe:

سبحان من ليس له أنيس
ولا فى العرش جليس.

Paak hai wo zaat jiska koi saathi nahi aur na koi uske saath arsh par baethne waala hai. Jab hanabala aur ashaab-ul-hadees ne ye suna to wo uth-khade hue….

Kaha gaya ke wo hazaaro'n log the, Ibne Jarir khud khade hue aur apne ghar mein daakhil ho gae to un logo'n ne aap ke ghar par pathraao kar diya, hatta ke unke ghar ke darwaze par un pattharo'n ka ek (1) bahut bada teela ban gaya. Jab police afser Nazook ko ittila mili to wo hazaaro'n (police waalo'n) ke lashkar ko le kar waha'n pohoncha, awaam ko Ibne Jarir tak pohonchne se roka. Ek (1) din waarat tak waha'n unke darwaze par thehra raha aur unke darwaze par se patthar hataane ka hukm diya. Ibne Jarir ne apne darwaze par ye sher likhwa rakha tha: 'سبحان من ليس له أنيس...'

Naazook ne use mitaane ka hukm diya aur baaz ashaab-ul-hadees ne ye ashaar likhe: Beshak Muhammad ﷺ ka ek (1) buland muqaam hai. Jab wo Rahman ke paas (qiyaamat ke din) qaasid ban kar aae'nge to Allah unhe'n apne qareeb karega aur izzat se baethaega, hasad karne waale ke hasad ke buwujood. Arsh par jise khushboo se dhnaak dega … unka ye khaas muqaam hai, beshak isi tarah Laes (bin Abi Sulaim) ne Mujahid se riwayat kiya hai.

(Iske baad) Ibne Jarir apne ghar mein tanha rahe, unho'n ne apni mashoor kitab 'الاعتذار' likhi jis mein Ahmad bin Hambal ka aqeeda mazhab bayan kiya aur uske bar-khilaaf raae rakhne waalo'n par jigah ki. Wo kitab un balwaaiyo'n ko padh kar sunaai. Ahmad bin Hambal ka mazhab bayan kiya aur unke aqeeda ke durust hone ka bayan kiya, marte dam tak wo is par qaaem rahe aur apni maut tak ikhtilaaf mein koi kitab na nikaali. Logo'n ne un (ki maut) ke baad unki kitab 'Ikhtilaaf-ul-Fuqaha' ko mitti mein madfoon paaya to use nikaala aur shaaya kar

diya. Isi tarah maine ek (1) jamaat se suna jin mein mere waalid saahab bhi shaamil hain. (Mojam-ul-Udaba: V1 P57-59)

(Tambeeh: Is qisse par jirah ka khulaasa ye hai ke ye saara qissa besanad hone ki wajah se baatil-o-mardood hai. Abdul Aziz bin Haroon aur Yaqoob al-Hamwi ka baap dono majhool ul-haal hain. Dono ki ek-doosre se mulaqaat ka koi suboot nahi aur na Abdul Aziz bin Haroon ki Ibne Jarir se mulaqaat ka koi suboot hai. Taareekh ho ya deen ke masaael sab mein saheeh-o-hasan li-zaatihi sanad ka hona zaroori hai. [Zubair Ali Zai])

(Ash-Shaikh Abdur Rahman al-Fauzi (حفظه الله) ki tasneef ‘ تبصرة أولى الأحلام من قصص فيها كلام’ ko mohtaram Abul Asjad Muhammad Siddiq Raza SAahab (Karachi) ne badi mehnat aur zauq ke saath urdu qaalib mein dhaala hai. Jo ghaer-saabit qisse ke naam se is jaride mein qist-waar shaaya hote rahe aur unhe’n bahut saraaha gaya. You’n ye taweel silsila jo behtar qisso’n par mushtamil tha, ikhtitaam-pazeer hua. Tasheeeeh-o-tanqeeh mein poori koshish ke bawujood baaz aisi baate’n reh gai hain jin se idaare ko manjhi ikhtilaaf hai, masalan Salama al-Abrash par jirah aur Mubaarak bin Fadala par tadlees-e-taswiya ka ilzaam waghaera. Majmui lihaaz se ye behtareen kaawish hai. Allah Ta’ala se dua hai ke musannif-o-mutarjim aur muraajieen ko jazaa-e-khair ataa farmae. Aameen

Haafiz Nadeem Zaheer